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SERMONS

THE DIGNITY INHERENT IN MAN'S NATURE.

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How much then is a man better than a sheep!—MATTHEW xii., 12.

NOT a question, although our version marks it so. Exclamation rather. The context requires that, and it is so punctuated in the New Revision.

This feature of the verse needs notice. These are the Lord's words, and exclamation is rare with Him in the extreme. The reason is not far to seek. Our exclamations indicate that we are ourselves overwhelmed with the thing we are attempting to tell, which as a rule the Lord is not. It is one of the tokens of His divineness that He can say great things without Himself becoming perturbed, or His sentences made nervous. We are soon heated when we attempt to tell a great matter, and our phrases creak under the weight we lay upon them. We are less than the load we lift and so are bent under it. Not so the Lord, usually. Which makes it all the more to be remarked that in our verse His mind does seem to be struggling with its own thoughts, and His words restive under the tax put upon them. All of which throws a side-light on the far-reaching fact involved, and only adds more of embarrassment to us in our attempts to approach to it.

"How much then is a man better than a sheep!" Our reading of this exclamation is not appreciative till we realize that in it the Son of Man was not propounding a theory but uncovering an experience. He is hinting here

at what He knew. It is man that is speaking. "He knew what was in man" —was conscious of Himself; we are not. I do not know what we should say if we could understand all that it means to be man. Almost every one probably has times when he stands in awe of himself. Christ utters no word anywhere that cheapens man. He exhorts to humility, but humility is a symptom of dignity—its aroma. The sheep does not kneel. The Lord knelt. Christ prayed—felt upon Him the pressure of the overshadowing. Humility is greatness seen along its nether edge. I am not afraid to eulogize man. Conceit is one thing; sense of worth a distinct thing. The two take cognizance of different matters. My conceit occupies itself with what I *have* that is *different* from others; my sense of worth occupies itself with what I *am* in *common* with others. Conceit therefore separates men, while just sense of worth only draws them more closely together. Hence where there is the largest self-respect there will be always the largest and gentlest respect for other people. Once in a while we are a surprise to ourselves; are stirred at times by what we seem to get upon the track of when we take deep, quiet counsel with our own hearts. We appear to be upon the edge of something. Every soul has what it calls its grand moments. A sort of refraction appears for an instant to throw above our horizon lights that are not yet risen. The deeper our descent the higher our rise. Here, as in astronomy, "up" and "down" are more a difference of standpoint than of fact. "Commune with your own heart and be still," said David. Thorough entrance into ourselves is at the same time a reverent drawing nigh unto God. The heart is the primitive temple, the first holy of holies. Coming to himself was the prodigal's first step toward coming to his father. At the bottom of the heart man and God meet and mingle. Consciousness of self, deepened and prolonged, slips into consciousness of God as naturally as dawn ripens into day. It was when the storm and the earthquake were by, and Elijah's face was wrapped in his mantle and his heart closeted in still conference with itself that the Lord's voice became evident to him saying, "What doest thou here, Elijah?" That one consciousness holds both God and man in a single commingled revelation is a long chapter in the lesson of man's meaning and dignity that you may better be left to think out in detail for yourselves.

We shall suffer more from laying upon ourselves too low an estimate than one that is too high, if indeed overestimation be possible. Man is as much of a mystery as God is. Theology and psychology are sisters. To think meanly of ourselves is a long step towards becoming mean. Crushing a man's self-respect is pretty nearly the same thing as crushing the man. I know, there is the example of the publican, self-condemnatory, as was meet; smiting upon his breast; would not lift up so much as his eyes unto heaven, and saying, God be merciful to me a sinner. Yes, only we want to take it for *all* that it means. To me it is one of the most superb exhibits of human magnificence on record. A miserable sinner, and yet addressing God Almighty in the imperative mood. Sunken in crime of some kind and still with such a sense of worth as emboldened him to pray, and as gave him courage to expect that

God still esteemed him enough to notice his prayer, attend to it and give him what he asked. So worthless that he needed to pray; so precious that it was of some use to pray. Men's estimate of God will maintain a certain proportion with their estimate of themselves. Even shadows keep a certain ratio with the objects that cast them. Christianity gives us a deepened sense of human worth, and through that deepened sense of human worth we reach a higher sense of God's worth, and theology is bound to expand along the brightening lines of the human self-consciousness; and the Gospel and humanity play backward and forward upon one another, like the sun which brightens the eye so that it can see the sun; like the stars which wake up the eye so that it can find more of the stars.

Even sin too has about it something that in this matter is pleasantly suggestive. It is better to be a man that sins than a sheep that can't. A man's moral corruption is index of the native moral grandeur of the man; just as the wealth of weeds in a field equally with the wealth of wheat in the same field measures the potency and richness of the soil. The strength of the spring can be calculated as well by the distance which the pendulum swings to the left of the perpendicular as by the distance of its swing to the right. There is the same degree of sinfulness in a sin as there is of personal worth in the man that commits it. Here too the shadow keeps a ratio with the object that casts it, and the blackness of the shadow will vary with the brightness of the sunshine that gets excluded. A man can be only as devilish actually as he is saintly potentially. We should *infer* that Satan was *created* to be an angel of light even if we had not been told it. Only the organic can putrefy, not the inorganic. Tarnish is correlative only with lustre, and stain with whiteness. Hence all that Scripture so emphatically says of man's sinfulness is at the same time a tacit tribute to his native worth; and we can appreciate the import of a saving Gospel only in the degree in which we first appreciate the height *from* which man has fallen as well as the depth *to* which he has fallen. It is important that men should be saved because there is so much for them to be saved *to* as well as so much for them to be saved *from*.

There is in man also a certain power to transcend limitations that gives him just a flavor of infinitude. The spirit chafes under restraints; has a sense continually of something outside that it has not yet gotten to; makes for itself a larger and larger world; stretches itself back in memory and forward in surmise. We are like the bird in the cage that is kept inside the bars, but lives in continuous communication with the air and light without, as though animated still with a sense of freedom that has been forgotten. The Shinarites built into the air. The giants piled Ossa on Pelion. Everything is to us small because there is a larger; everything partial because there is a whole. Assurance continually runs ahead of verification. Everything that gets in our way is felt by us almost as an impropriety and an indignity. In one way the earth is larger than we, in others it is a great deal smaller. It is compelled to loan itself to our service. Mind masters matter. We tame and harness the forces of nature and put them to our work. The sea that

separates the continents is made over into a highway to connect them. We play off the energies of nature upon each other and set the mountain torrent to boring a roadway through the very mountain it flows off from. We rub out distance and talk through the air to Chicago, and tie our letters to the lightning and post them under the sea to London, Constantinople and Calcutta. Pent in the body we are, and yet domiciled in all the earth ; a sort of adumbration of omnipresence. In the same way thought gets into the sky, slips around upon the ocean of space from star to star as easily as a birch canoe among the islands of any mundane archipelago ; finds out what has been transpiring in the heavens for a million years ; fixes latitudes and longitudes of suns a thousand years away as the light flies ; learns their secrets, weighs them, measures them, exacts from them their biography and their kinships ; reads in the star-beams the story of stellar composition ; finds the unity that pervades the whole ; translates the phenomena of the heavens into terms of terrestrial event ; gets at the language in which all the worlds unconsciously think, the lines along which they instinctively act. It is grander to *think* a world than to *be* a world. To be able to conceive of a universe is fraught with richer sublimity than to *be* a universe. We rejoice in the great created world. It pleased God when He had made it, and it pleases us because our tastes are like His. We can discover the laws which work in it. A natural law is a divine thought. In detecting and threading those laws then we are following where God's mind has gone on before. Mind can construe only what mind constructs, and only when the mind that construes *matches* the mind that constructs. In this way nature is a mirror that shows both God's face and our own ; and scientific truth is only religious truth secularly conceived.

It is rather in the line of this to say besides that we are persuaded how great a thing it is to be man, by observing the ease with which man can receive a divine revelation. If we are to save the idea of revelation in its integrity, it must be either by the dignification of man or the belittlement of God. The two, man and God, will have by some means to be understood as standing to one another within intelligent reach. We shall be obliged either to be guilty of anthropomorphism and conceive of God as only a huge-proportioned man, or we shall be driven to the alternative necessity of conceiving of man under the figure of a little God, what Cicero calls "a mortal God"; if you please, a son of God, with all that that word son can reasonably import. Such belief as we have in a divine revelation is a confession of faith on our part that God's thought can in certain cases be translated into the terms of man's thought without God's thought parting with any of its essential truthfulness. For example, when we are divinely told, "Blessed are the merciful for they shall obtain mercy," if that is revelation, if there is any *revealment* in it, we shall have to understand that the thought which is started in our minds by that expression answers truthfully to the thought in God's mind which occasioned that expression. There is risk in saying that a truth is adapted to our minds—that a divine truth is taken and then adjusted

to our finite powers of apprehension. It is an easy thing to say but a mischievous one, and spoils everything in the revelation-idea that is worth saving. A truth is not a thing that can be adjusted. You cannot adjust a key to a lock without changing the key. Nor can you adjust a truth to the mind without changing the truth, and truth changed ceases to be truth. So that if the truth fits into the wards of my mind as the key does into those of the lock, it is not because the truth has been reshaped or reduced till it fits my mind, but because my mind is so constructed as to receive the truth without any such reshaping or reduction; it is because my mind is so in the image of God's mind and so duplicates it that there is between them an essential identity in operation and appreciation. It is not truth to me except to the degree in which I see it and feel it exactly as God sees it and feels it. There is no more truth in a truth incorrectly apprehended than there is in a lie correctly apprehended. All of which possesses the fact of a real divine revelation with intensest interest. The doctrine of a *bona fide* revelation from God consists with only one or the other of two alternatives: either that Godhood is in that particular a superior order of manhood, or that manhood is in that particular an inferior order of Godhood. That God's mind and my own can to a degree actually appreciate the same truths establishes between Him and myself so far forth relations most immediate and intimate; just as the child to the degree in which he appreciates his father's word is the duplicate of his father, whether you prefer to call manhood a superior order of childhood, or childhood an inferior order of manhood. Now all of this is a matter for reflection during our reading of God's Word. As our minds slide along the lines there drawn for them, we shall need often to recall the fact that precisely these truths God has thought over before us; that our minds are travelling in the path His mind has worn. All of this will give to us a thrilling experience of His nearness to us, and of ours to Him, quicken in us a keen sense of the favors with which He has honored us, the dignity with which we are natively endowed.

Still it is not the fact that there *can* be a divine revelation so much as it is what that divine revelation contains that does most to convince us of the dignity inherent in our nature. The central object of Scripture is the Cross, and that Cross proves two things—God's hatred of sin and God's esteem for the sinner, and God's esteem exactly matches man's worth. Whoever cheapens man belittles the Cross, and makes crucifixion a waste of divine blood. Man's worth explains redemption, not redemption man's worth. Calvary is man's eulogy written by God in characters of his own life-crimson. We could reach a just estimate of man if once we could comprehend what it denotes for God really to be grieved and to suffer on our account. There is a logic in redemption which gets badly strained by man's indiscriminate self-derogation. There are two ways of saving the logic: one is by making Christ less than divine; the other is by making man more than what Watts in his familiar hymn calls a "worm." We can understand how God in His infinitude can take care of us. He takes care as well of the sheep and the spar-

rows. That gives us little basis of inference. No expense is involved. But when we come to the matter of God's enduring pain on our account we are on different ground and beneath a different sky. This matter of God's heartache it is next to impossible for us really to get under the power of. If we but could, it would set so many things right with us both in doctrine and life. We are taxed and tortured by the effort to conceive how God ever could lovingly impoverish Himself for the sake of man that He had at one time made out of nothing. It sets us wondering whether that is really a fair account of the matter, whether we are the product of mere manufacture, whether immortality forward of us has not in some way its anterior complement. The Bible is full of genealogy. A man's age cannot be with nice precision stated. The son is in a deep sense his father prolonged. "Who was the son of Seth, who was the son of Adam, who was the Son of God." History is a long thing; so is life. Was there then a time when the human spirit began to be? "Who was the son of Adam, who was the Son of God." Sonship is a profound matter. Mystery lies close about us. "The dust shall return to the earth as it was, and the spirit to God who gave it." We must have the courage to glance out sometimes into new avenues of thought, even if we have not the hardihood to tread those avenues to their issue.

"The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness
But trailing clouds of glory do we come
From God who is our home."

Which is not inspired, perhaps, but slips easily into our thought in the wake of that quotation from Ecclesiastes—"And the spirit shall return unto God who gave it."

And the Calvary sorrow of God has a farther reach of effect in this respect when it is contemplated by us as the instant betrayal of a permanent grief. The transaction about and upon the Cross is the coming into history of redemptive suffering that lies both backward and forward of the Man of Nazareth. It is the breaking into view over Jerusalem of a brief patch of the same blue that behind the clouds compasses the whole canopy of the sky from horizon to horizon. It is the temporal display of God's eternal heartache for his children. And to calculate our own meaning we should have to take the compass of such a sorrow and render it into terms of human value, for we are sure that the regard of the heavenly Father never falls out of equipoise with the worth of the heavenly Child. With God is no mistaken affection and no blundering esteem. It is this which gives daily a new interest to the Scriptures of the Old Testament. It is strewn with hints of the way in which God was exercising Himself in ripening His scheme of redemption. It shows how close, all the way along, we have been lying to God's earnest thought and grieved regard. If we will let this side-light fall upon these old parts of the Bible I do not see how our interest in its pages can ever weary or falter.

It is an old record; but it is an old record of to-day's heavenly Father. It is like the uplift of the ancient mountains which still give us fresh hints of the mystic grandeur of the globe from which they protrude. It is like the beaming of the old stars which still flash upon us revelations of the celestial vault in which they cluster. It is all of it a continuous variation upon the theme set down for us in the prophecy of Isaiah: "In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them and carried them all the days of old." And when we prolong our backward view past Bethlehem not only and the prophets, but past Sinai and Egypt and the Great River, and the Flood and Eden and the first Dawn, the last thing the eye meets down the aisle of the unrecorded ages is still the Cross, and "the Lamb slain from the foundation of the world." In that sadly sublime suggestion away out at the last end of Scripture we can feel more than we can think. But our heart keeps coming back to it. "The Lamb slain from the foundation of the world;" it touches us at a point within where consciousness has hardly reached yet. There is in it a reservoir of meaning that keeps all the lowlands of Scripture in continuous inundation. Before the world was founded we were close to God's thought, and He suffered for us already with anticipative suffering. The Cross was in the air before Zion had been reared or Golgatha fashioned.

What is man! At the impulse of an infinite Suffering and in the fellowship of an eternal Cross we are prepared to allow to thought widest range and to imagination freest flight. "What is man," O God! "that THOU art mindful of him and the son of man that THOU visitest him!"

MAN'S CLAIM TO HONOR (I. PETER ii., 17).—We must all be conscious of a cold apathy and disregard toward the human race. But let us consider: I. The rank from which they are fallen. No earthly creature can stand in comparison with man. II. The circumstances and the relations in which men are placed, so far as they are fitted for this honor. There is a lavish expenditure of goodness in all the adaptations of man's position. III. The capacities with which man is endowed. No other creature of the earth gifted with any degree of intelligence mistakes or fails. By mistake and failure reason enlarges itself, makes sure its conclusions and thus it can advance continually upon those conclusions. IV. The methods by which men are redeemed and restored. The Scriptures never speak of man as discarded. While his face is first soiled with tears because of sin the promise is made the figure conceived "of Him that was to come." The constant effort of the inspired record is to identify Christ with our nature. V. The spiritual amelioration and honor of which man is susceptible. There is none but may be clad with the beauty of holiness. Each may be a king and priest unto God, bear the inscription of the Redeemer's new name—an "heir of God and a joint heir with Christ." VI. The agency and the method which are appointed for man's conversion. "Preach the Gospel to every creature."—*Richard Winter Hamilton, D.D.* (*Independent*), *England.*

SELLING THE BIRTHRIGHT.*

By John Robbins, D.D., Christ (Episcopal) Church—The University Sermon at Oxford University, England.

Then Jacob gave Esau bread and pottage of lentiles, and he did eat and drink and rose up and went his way; thus Esau despised his birthright.—Gen. xxv., 34.

The first thing to be noticed is the different characters of these twins, Esau and Jacob. Esau is full of daring, boldness, love of adventure. Home life for him has no charm. Jacob is a plain man, dwelling in tents, keeping at home, quiet, calculating, useful, accumulating wealth, preferring pasturing to hunting. And when late in the evening, he stands among the cattle at the trough, we can imagine him asking if all were like his brother, what would become of the family wealth when his lonely brother became its head! For Esau cared for none of these things. He was a man of the field. All his talents and qualifications pointed him out as more fit to track the wild beast to its lair and to go through moving incidents of flood and field—in fact, to enjoy all the excitement of the chase—than tend the peaceful flock or minister at the altar. He was born a hunter, not a priest. And therefore, though he shows more generosity and nobleness than his cautious and sedate brother, he is not so well fitted as the latter to inherit the birthright. For while Jacob wants large-heartedness and dash, Esau lacks that which is a more important thing—faith in the unseen, veneration for the pious hopes and aspirations of the race, the promises of God and his father's and due appreciation of his position as the head of the household, through which all the families of the earth were to be blessed. He was a secular man, a worldly man, as he is called in the Epistle to the Hebrews, a profane person, not in the sense of vicious, but in a sense opposed to religion. His animal nature in fact ruled him; and as for spiritual communings, for a glory that was afar off, he cared nothing. He had no yearnings after divine things which were far above him and out of sight.

And for the same reason as Esau, men to-day of good natural parts and social characters sell their spiritual birthright, and we see the Jacobs of society and the Church inherit God's blessing and become princes in the kingdom of heaven. Yes, they sell their birthright for the same reason as Esau sold his, because they fail to appreciate its value, and at last a morsel of food at hand outweighs a crown of glory afar off. Such was Esau—frank, open-hearted, ready to forgive, generous to a fault, but counting this present life more real, more certain, more desirable than that which is to come.

But while Esau despised his birthright, Jacob, with more forethought if with less openness, was keenly alive to its advantages. He saw what it conferred and we do him injustice if we think he sought only its material benefits. A double portion of his father's goods was desirable (though indeed he never

*Stenographically reported by special arrangement with Mr. Charles Welch of London.

received it), but to a man of his temper there were other things more desirable still.

There was the headship of the family, which placed the possessor in the direct line of the promised "seed of the woman." There was the hope of the world to come. And these things were to Jacob of priceless worth. To him spiritual and visionary were not convertible terms; to him there was deep meaning in the words, "God of Abraham, God of Isaac and God of Jacob."

Therefore, we must not attach importance to the transaction before us (as to its transference) as though it told the whole story. The birthright is described as sold by a single act, and so strictly it was; but that single act reveals the result of long years of conduct.

We often see men brought to disgrace and ruin by some apparently trifling deed. They sell their birthright in society for a mess of pottage—some trifling gain, or inadequate advantage—but no one supposes that this one action is the full measure of their folly or their guilt. Men say at once, a man does not do a thing like this off-hand; his past life has been leading up to it. You will see how many things will come out now. And society is not wrong, for no man vitiates his character by a single deed. The soul's birthright is not cast away by a momentary weakness or folly. One such act may decide it, but one hundred minor actions and thoughts have gone beforehand to make it possible. It was not the mere savoury smell of the food or Esau's hunger that brought him to his reckless deed. The mess of pottage was only the last thing that decided the whole. In his heart his birthright had long been lightly esteemed. Take as an instance his marriage with the daughters of Heth. Because he despised his birthright already, he fell before this trivial test.

Temptation, no matter how or when it comes upon us, if we are well grounded, leaves us unmoved, as the wave leaves a firm-based rock over which it has rolled. But when our truth and right principles are undermined already, a trivial temptation like a single wave topples us over and the ruin is complete. Apparently Esau sold his birthright for a morsel of meat, but no man sells his birthright for a morsel of meat. Nay, no man even listens to the proposal to sell it who has not first become unworthy of it. This bargain was only the outward surrender. Long, long ago he had suffered his crown to roll away into the dust. A good bargain won—if he could only get so good a price as a morsel of meat.

Esau is not a mere individual, but the representative of a class found in society. The great charm of the patriarchal histories is that they show human nature free from the disguises of later ages. In them we get a complete picture not only of their world, but also Jacob and Esau are living characters of to-day. Theirs is not a type which has died out and been replaced by others. They live in the nineteenth century also. We all know Esau. Most of us know Jacob. Esau is now a hunter clad in skins, with heavy bow and spear, more anxious to use his strong limbs in the chase than bend his knee at the altar—his highest ambition to make a good bag. But yet Esau is a hunter;

his eye is on game—seldom looks upward to God. Business, money, pleasure are the things he hunts—nothing higher. He has heard of a glorious heritage, a spiritual birthright, but he is absorbed in something more to his taste. He is ready to give alms, to show himself generous, a good fellow; but his spiritual birthright—verily that can be had any day for a mess of pottage!

And what is Esau's spirit? Just that condemned in the Bible as worldliness, that is, pursuing the world, which is in forgetfulness of that which is to come, sacrificing the future to the present.

Here is a pot of red lentiles, something certain near at hand; the advantages of the birthright are afar off. Years must pass ere they can be received. So like children they prefer pleasure and enjoyment to future advantage. They have not wisdom to wait but exclaim, let us have our pleasure now and let the future take care of itself. Give me the pottage and let him have the birthright who cares for it!

This is worldliness. This is the Esau spirit against which our Lord speaks when He says, "What shall it profit a man if he gain the whole world and lose his own soul?" What is the great sin and folly of the present age? Precisely this: putting the present before the future. A great impetus has been given to commerce by competition and discovery, and in the minds of men the mess of pottage stands first. Money, luxury, success and then (if we can) the birthright. That is, first, the world which is (this by all means), and then in odd moments and by side efforts that which is to come.

A man need not damage his character in the eyes of his fellow-men by cherishing Esau's spirit; far from it. There is no record of deadly sin to stain Esau's life. Yet one fatal spirit was in his heart. And thousands of men who are unaccused of any offence and are respected in senate and market have no other spirit than this. Religion with them is not first but second; even in the Church of God 'tis the world occupies thoughts. For that they live, and things spiritual and eternal are secondary; and yet they think to enter in at the straight gate; they are always selling their birthright and eating the mess it buys. And when they would obtain the blessing, like Esau, no way is found to reverse the bargain they have made (for this is the meaning of the passage) though they seek it carefully, with tears.

Now, why do men put the present before the future? Solely because unbelieving they underrate the spiritual; they regard it as more or less imaginary; it is not real or actual. But let us face the question. Either from beginning to end the story of spiritual aid is an entire delusion and a fable or the most real of all realities, which should influence us more than any fact or object in our daily life—more than meat, nay, more than life. Better all were lost than that. But yet Esau's mode of argument is the common one. He put his life first and birthright next. "Behold I am on the point to die; what good shall the birthright do me?" But must life be purchased at all cost? Is it more necessary that we should live at any cost, than be faithful, noble, true? Surely not; it is necessary that we should stay where God has placed us and do the thing He has assigned to us; that we do right at all hazards; but

whether we live or die must be left to God. So has always thought the British soldier, and that is what has made our nation what it is. But men whose faith is not real put this life first. At whatsoever cost we must live, though it be a stained, dishonored life, bought by the sacrifice of nobility, faith, manhood. And thus they declare their unbelief. Would Esau have sold his birthright if he had had any earnest faith in it? Would he not rather have said, "God will take care of my earthly life if it so please Him; if only by wrongdoing my birthright to life can be secured, then it is His will I should die, for it never can be His will that I should do wrong." This was the spirit of the men of whom the world was not worthy, who counted not their lives dear, who walked up to the block without faltering, looked at the stake at which they were burned without quailing, that they might witness for the Truth and for God. He who ranks his birthright below life has lost faith in it, and it is only a question of how much pressure must be put on him to make him surrender it altogether. The world's estimate is, life first and Christ and Heaven afterwards—if indeed the man of the world believe in such things. Thus so many say, "Oh, we have no time for religion—we must live; we can't afford to be honest yet, to live noble and pure lives and to give up all doubtful practices. We must make the best of life." Now this is sheer unbelief. No; let God take care of your life. Death may be a fearful thing, but a shamed life is a hateful one.

But while Esau sold his birthright, we find that in point of material advantage he lost little. Sympathy has been evoked for Esau as though he became a broken-hearted, ruined man. But he did not. He lost his father's blessing, but he became rich and mighty, founded a powerful kingdom, reaped success, and enjoyed prosperity to the last. He probably went down to the grave in a ripe old age. He was, in a worldly sense, a happy man.

What then did he lose? Nothing he cared to possess. Spiritual headship and the progenitorship of Christ! But what cared he for these? What his father gave him, "By thy sword shalt thou live," is just what suited him. Instead of being an exile and a wanderer from his father's house, his case was just the reverse. To Jacob fell poverty, wanderings, trials, wrestlings, and death in a foreign land. His indeed was the birthright.

And what is the birthright of God? Is it ease, enjoyment, exemption from trial to which He calls His chosen ones? It is written, "Jacob have I loved, Esau have I hated." Yet to Esau were given prosperity and success; and to Jacob, long years of discipline, sorrow on sorrow, conflict on conflict. Hear him, as in his old age he stands before Pharaoh, driven by famine out of the land he thought to have possessed. "Few and evil have the days of the years of my life been," and yet he had the birthright. For preferment in God's view is never preferment to ease and enjoyment, but to do the heaviest labors, fight the hardest battles, and bear the heaviest crosses. It is a birthright to victory, through conflict to perfection, through sufferings to the foremost rank by the greatest labors and noblest sacrifices. To be cast out as a wanderer, with a stone for his pillow; and live in Laban's home twenty

years as an hireling with uncertain wages; and go lame and halting through life through wrestling with the mysterious angel; and to lay in the tomb the dearest object of his love; in old age to be cast out by famine from the promised country and die in a foreign land—that was the portion of Jacob; whilst Esau lived a wild, freebooting life, growing in wealth and power, making his kingdom of Edom into a settled power, so great that at last it successfully barred Israel's return to the promised land. Yet for all this the birthright was Jacob's, not Esau's. It was Jacob who became Israel, a prince who had power with God and prevailed. It was Jacob to whom God confirmed the promise of redemption and who prophesied the Shiloh that should come. It was Jacob whose new name "Israel" was given to the most wonderful nation the world has seen, a nation which may yet have a part to play in the world's history.

Esau's name is "writ in water;" his nation has perished "as a river in the sand." But Jacob's glory deepens with the deepening glory of the Cross; his name shines lustrous in the background of the Messiah's throne, and as from all ages and lands the elect of God's host is gathered, coming from the north, south, east and west, it is with Abraham, Isaac and Jacob that they sit down in the kingdom of God. Verily Jacob's was the birthright and Esau's the mess of pottage.

Let us then look "diligently lest any fail of the grace of God," like "Esau, who for one morsel of meat sold his birthright, for ye know how that afterward when he would have inherited the blessing he found no way to reverse the bargain he had made, though he sought it carefully with tears."

The Fatal Bargain (Heb. xii., 16, 17).—This incident teaches three truths concerning two powers in our common nature. I. That animal appetites often come in collision with spiritual prerogatives. Esau had certain peculiar rights as the eldest son. Every man has certain great prerogatives or rights which belong to him as an intelligent moral being, as, spiritual independency, moral approbation and divine fellowship, but against these appetite is constantly warring. II. That animal appetites often lead to the sacrifice of spiritual prerogatives. Esau for "one morsel of meat" bartered all away. So men are constantly selling their spiritual prerogatives for animal pleasures—their souls for gold. This is both foolish and criminal. III. That animal appetites when they lead to the sacrifice of spiritual prerogatives, reduce man to the utmost distress—Esau was in "tears." His sorrow was deep (Gen. xxvii., 34–38). His loss was not so great as that of those who live and die "after the flesh." His sorrow was fruitless. There comes a time when sacrificed spiritual prerogatives cannot be redeemed.—*David Thomas, D.D.* (*Independent*), *London.*

MAN'S DISPOSAL OF THE SAVIOUR.

By Newman Hall, D.D., Christ Church (Independent), London, England.

What shall I do then with Jesus which is called Christ?—Matt. xxvii., 22.

Not long ago I was spending a Sunday at the Lake of Lucerne. There is a mountain near; it is called Mount Pilate. There is a tradition among the people that Pontius Pilate, when he was disgraced and exiled by the Emperor, made his home upon this mountain, and lived a prey to conscience, which brought before him the crimes he had committed. When there is a storm the people say it is the spirit of Pontius Pilate sweeping across the lake and disturbing the water. We think nothing of the mere tradition, but it illustrates the general belief by the human mind that sin will be punished, that sin haunts a man, and makes a hell in his conscience in this world, and that sin follows a man from this world into the next. And yet Pontius Pilate was not the worst man in that terrible scene where Christ was murdered. Pilate tried to save Christ. He said to the people, "I find no fault in Him; I will release Him." The people were much worse than Pilate. They had seen His miracles which Pilate had not, and yet they cried, "Crucify Him." Some of the people had relations and friends who were healed by Him, yet they cried, "Crucify Him." These high priests and scribes knew how good Christ was, and through jealousy, because the people followed Him rather than them, they sought to kill Him. They were worse than Pilate. Yet he was bad enough. He was a party to a crime the darkest and deadliest ever committed in this world. Jesus might not have been brought before Pilate at all, but He was; and as He was, Pilate had to do something.

In the first place he had to form an opinion about Him. Pilate was a shrewd man of the world. He was in a high position in the Roman Empire. He could judge pretty well by a man's face what he meant. He knew that the scribes and Pharisees were plotting against the Roman government, and they would take the first opportunity of breaking out in rebellion. It seemed strange that they should appear to accuse Jesus of plotting rebellion. He—honest, pure, beneficent—in utter contrast to the character depicted in the faces of His accusers. He did not hesitate in coming to a decided opinion. He said, "I find no fault in Him." "What has He done?" He tried to avoid taking action. He sent Him to Herod. He said to himself, "Herod and I have had a quarrel. This prisoner is a Galilean, and belongs to Herod's jurisdiction. I will send the prisoner to him, and Herod will take it as a pretty compliment." But Herod didn't quite see the compliment, and after making a jest of Christ he sent Him back, saying "He is your prisoner." So Pilate decided to take one of three courses open to him. The obvious one was to liberate Christ. Suppose there was lynch law, and Christ's enemies tried to punish Him; Pilate having liberated should protect Him. But Pilate, like some other magistrates, thought of his own interest. He

thought, "If I let this man go, my enemies will make it known to Cæsar that I liberated one who said He was a King, and so a rival of Cæsar."

It was the custom at Jerusalem once a year at the feast of the passover, to give up a prisoner. Pilate knew it was part of the Roman law that these local customs should be observed, and thinking that would get him out of the difficulty, he said to the people, "Suppose I release Jesus to you?" thinking to himself, "I can tell the emperor that I did this in compliance with the custom at Jerusalem, and so I shall get out of this scrape." But he was baulked there because the priests persuaded the people not to ask for Jesus, but for Barabbas who was a robber and a murderer. So Pilate was once more in perplexity. "If you won't ask for Him," he said, "what am I to do with Him?" If he would not release Him, what could he do but condemn and crucify Him? And so the priests said "Crucify Him." To do that would be to declare Christ an impostor and traitor. That was contrary to everything that Pilate had heard about Him. So contrary, too, to everything in the face and demeanor of Jesus. It seemed that this magistrate had some sense of what was generous, and his wife's dream had some effect upon him, and he felt that he could not condemn the prisoner. Then he determined to compromise with them. He said, "I will chastise Him and let Him go." Picture to yourself what Roman chastisement was. The prisoner's back was made bare, a scourge was made of thongs with bits of metal twisted into them. The first blow brought blood, and after a few blows the flesh was torn. Pilate thought, "I know He is innocent, but I will chastise Him and let Him go, and then I will be able to say to Cæsar, 'You see how I punished the man who pretended to be a king, and when this prisoner's enemies see how he suffers, pity will be awakened and they will tell me to release Him.'" So he thought he would compromise the matter. How did it end? As all compromises do. If we hesitate to do right, we go on doing wrong. When an army ceases to fight, it is a signal for running away. When Pilate brought out Jesus with the bleeding and torn back, he said, "Behold Him. Is not that suffering enough? What do you want more?" But instead of being satisfied the people felt that if Pilate yielded in one thing he would yield in more, and so they cried, "Let Him be crucified." And so he did. Jesus is brought before every one of us for judgment. The question with all must be, "What shall I do with Jesus?" You too must form an opinion of Him.

What do you think of His person? Do you think of Him as God's own Son? What are His claims? Jesus was once acknowledged King of human hearts and your opinion must be, if you are Christians even in outward form, that He is King and Saviour and Lord of men. Then what will you do with Him? You cannot evade the question. You cannot transfer it. Your priest or pastor or friend cannot answer it for you. There are three answers for you to choose from just as there were with Pilate.

First is, to acknowledge Him. Now I declare that He is my Saviour, Teacher, Example, and King, and I will accept, follow, and glorify Christ. Will you? Now I will speak to the rest. What will you do with Him? Do

you feel you ought to acknowledge Him? But perhaps as with Pilate there is some difficulty in the way? Perhaps there is some person whose favor you want to keep. You think, perhaps, if you come out as a regular Methodist, that a rich friend of yours won't like it. Perhaps you say, "I have certain companions; if I serve Jesus I will have to give them up, and I don't want to do that." Perhaps you say, "There are certain habits I have formed, and if I accept Christ I will have to give them up, and that will be like plucking out my right eye, or cutting off my right hand." Another says, "I like to take things easy and I don't care to bother myself about these religious matters." What will you do? Then crucify Him? That is the thing to do. If you cannot do one thing, do the other. Some do it. Some wilfully deny Him, trying to make out that He was an impostor. How many there are who bear the Christian name, who do that in their lives! Are there not some hearts trying to live as if there was no Christ? Or that He is dead so far as you are concerned. Supposing it were found that there had been no Christ, that the Gospel we have been preaching was all a lie, are there not many whose lives would not be changed at all? Christ is not in their hearts, and so far as they are concerned He is dead, and they are thus guilty of His death. After His death on the cross His body was put in the grave and the mouth of the sepulchre covered by a great stone, and a seat was upon the stone, and a Roman guard watched over the grave, but Christ rose from the grave. And so it must be with those who think they have buried Christ out of their lives. He meets you every moment. Perhaps you seek to compromise the matter and you chastise Him and release Him. You say, "I don't mind standing up for Him amongst religious people. I will say the creed, and when I come to His name I will make a bow if it is fashionable, and when the hymn is given out I will stand up and sing out with the rest." But if you give Christ one stripe, you will give the next with less reluctance. And if you thus chastise Him are you likely ever to crown Him? Knowing his claims as you do, you deliberately postpone those claims. What are you doing? You say, "I am doing nothing." If you are in company where a friend of yours is slandered in his absence, and you remain silent, can you say you did nothing? Your silence gave consent, and you have endorsed slander. There is a little child drowning in the lake, in water not too deep for you to reach him if you will. You say, "I will wet my feet; I may catch cold," and you let the little one drown. Have you done nothing? You have drowned the child. So it is where you refuse to accept Christ. What answer will you give to Christ if He puts to you now the question He put to blind Bartimeus? "What wilt thou that I shall do unto thee?" Will your answer be, "Lord that I may receive my sight"? Or is your answer that of the converted sinner, "Lord, what wouldst Thou have me to do?" I would have you accept Him as your Saviour; have Him as your friend; imitate Him as your example; obey Him as your Lord; glorify Him as your King, and this do with an earnest prayer that all your resolve to accept Christ may be strengthened.

CHRIST THE ROCK.

By James Brown, D.D. (United Presbyterian), Carlisle, Pennsylvania.

I say also unto thee, that thou art Peter, and on this rock I will build My church; and the gates of hell shall not prevail against it.—Matt. xvi., 18.

This passage has been the subject of important controversy. It has been wrested from its true import, and made one of the main pillars of the Romish apostacy. It is claimed, indeed, as the foundation of the throne of the spiritual usurper. The Pope of Rome claims to be the successor of this apostle in universal and absolute supremacy over the whole Church of God. Do you deny such supremacy, you are referred to this passage, "I say also unto thee," etc.

Romanists contend that the words *επὶ ταύτῃ τῇ πέτρᾳ* refer to Peter himself, and that by this and the language which follows our Lord invested him with a superiority, a supremacy, over the rest of the apostles, and over the whole Church; and constituted him the arbiter of her whole faith and practice.

In opposition to this Romish assumption we affirm, that this cannot be the meaning or import of this passage; for,

There is no evidence, nor the *shadow* of it, from the Word of God that the apostle possessed any such power. He neither claims it himself, directly or indirectly, nor is it anywhere recognized or referred to by any of his brethren. He does not claim it himself, but in his general epistle, written at an advanced age, he expressly acknowledges equality with them—claims to be a presbyter and nothing more. "The presbyters," says he "that are among you I exhort," *ὁ συν πρεσβύτερος, the fellow-presbyter*—one of themselves, one officially on the same level with them. It is not acknowledged anywhere by his brethren at any time. In the Synod of the elders called together at Jerusalem if any of the apostles had the precedence, it was James, not Peter. And the message, which was sent from the Synod to Gentile Christians, declaring the decision of that council upon the disputed point, came, not from his holiness Simon Peter, the vicegerent of Christ upon the earth, but from "the apostles and elders and brethren." This fact, that such supremacy is never claimed by, never attributed to, our apostle is absolutely incompatible with the Romish interpretation, and with all candid minds must settle it forever. But Romanists claim that the language which follows the text invests the apostle with distinguishing prerogatives and clothes him with superior power: "I give to thee the keys of heaven," etc. To this we reply, that the same authority is conferred, chapter xviii., 18, upon the entire apostolic college:

"Verily I say unto you, whatsoever things *ye* shall bind on earth shall be bound in heaven; and whatsoever things *ye* shall loose on earth shall be loosed in heaven." Also by the parallel text (John xx., 23): "Whosesoever sins *ye* remit, they are remitted unto them; and whosesoever sins *ye* retain, they are retained." These passages make it clear that no triple crown was put on the head of our apostle by the Master. He was nothing more than himself claims to be, a *fellow-presbyter*. Whatever of difficulty, therefore, there may be in determining the interpretation of this passage, it cannot be claimed as the foundation of the Papal supremacy.

Among Protestants there are three views as to the application of the words, "on this rock I will build My Church," etc.

1. That by the rock our Lord meant Himself.

2. That He meant the confession which Peter had just made of His Messiahship. This is the fundamental truth which lies at the foundation of the whole spiritual structure, and, "on this rock I will build My Church," etc.

3. That He meant the person of Peter, not indeed so as to confer on him any *official* supremacy, but simply indicating priority in the work of beginning, or establishing, His Church. And the words had their fulfilment in the fact that Peter was the first preacher of the Gospel both to the circumcision and the uncircumcision.

Of these views we feel disposed to adopt the first, viz., that by these words, "on this rock," the Lord Jesus meant Himself, the only sure and everlasting foundation of his Church. And we do so,

1. Because it accords with fact. The Lord Jesus *is* the foundation, the *only* foundation, of His Church (I. Cor. iii., 11): "Other foundation can no man lay than that is laid, which is Jesus Christ." The language of the prophet (Isaiah xxviii., 16): "Behold, I lay in Zion for a foundation, a stone, a tried stone," etc, is applied by this apostle (I. Pet. ii., 6) to the Lord Jesus, and so is He frequently represented. The beautiful text (Eph. ii., 20) is in point: "And are built upon the foundation of the apostles and prophets," etc. That is the foundation laid by prophets in their predictions and apostles in their preaching. Who is that foundation? Paul answers (I. Cor. iii., 10): "According to the grace of God which is given to me, as a wise master builder, I have laid the foundation" (verse 11); "other foundation can no man lay," etc.

The architectural idea, that compares the Church to a building, is of very frequent occurrence in the Word of God. A building can have but *one* foundation. The foundation of this structure is Christ and Christ alone.

2. Our view accords with the grammatical construction of the words. And here we notice (*a*) the change of gender in the original. The apostle's name, *Πέτρος*, is in the masculine gender. It is always so, even in the history of his receiving this name (John i., 43): "Thou shalt be called Cephas, which is by interpretation *πέτρος*, a stone or rock." If ever in its original and proper form *πέτρα* (feminine gender) it were applied to the apostle, we might expect it so where it simply explains the import of the name. But in the passage before us there is an abrupt change of gender from the masculine to the fem-

inine, unnecessary and unaccountable on the supposition that both terms applied to the same person. (*b*) Again there seems evidently to be a special emphasis in the Saviour's words. He uses both the demonstrative pronoun and the article in connection with the noun. It is ταύτῃ τῇ πέτρᾳ, *this the rock.* In the Greek language the article is often added to the demonstrative, to express the designation more definitely, or emphatically. It would seem as if this were the object here. It is, "I say to thee that thou art Peter, a rock, and on *this the* rock I will build My Church." Now why this emphasis? If the person of Peter were intended, would not the natural expression have been, "thou art Peter, a rock and on *that* rock I will build," etc.? On the supposition that the reference is to himself, the object of the emphasis is clear. *This is the* rock Himself, pre-eminently so, the Rock of ages, the sure foundation.

3. Again, the word πέτρᾳ, in this form, is repeatedly applied to our Lord and to Him only, never to the apostle, as (I. Cor. x., 4), "They drank of the spiritual πέτρᾳν Rock that followed them and that πέτρᾳ, Rock, was Christ." Rom. ix., 33: "Behold I lay in Zion a stone of stumbling, and πέτρᾳν a rock of offence." II. Peter ii., 7: "The stone which the builders rejected is become . . . a stone of stumbling and πέτρᾳν, a rock of offence." If the term is applied in this form to our Lord in all other instances, and *only* to Him, are we not warranted in so applying it here? Can we indeed rightly give it any other application?

4. This view has the suffrage of the early and ablest Christian fathers, as Augustine, Sermon 13, on the discourses of our Lord, quoted by Turretin: "Thou," says he, "art Peter, a rock, and on this rock which thou hast confessed, this rock which thou hast acknowledged, saying, Thou art the Christ, the son of the living God, I will build My Church; upon *Myself*, who am the Son of the living God, will I build," etc.

John Hilary, concerning the Trinity, says: "This, therefore, is the immovable foundation of faith, this one blessed rock confessed by Peter, 'Thou art the Son of the living God.'" To this agree the marginal glossists of the ninth century. They explain, *Christum in quem credis*, that is, "Christ in whom you believe." Some, even on the side of the Papacy, give this view, as Gregory the Great and Syranus among the ancients, Dupin and others among the moderns.

5. In favor of this interpretation, most certainly, is the promised security of the Church. This would seem clearly to be an inference from the declaration, "On this *the* rock, I will build My Church," and as the result of this, founded on "this sure foundation," "the gates of hell," that is, the powers of darkness, Satan and his emissaries, or, as Dr. Campbell understands it, death shall not prevail. How naturally, beautifully and certainly the inference: *the Church of Christ founded on the rock of ages, is safe.* It could not follow from the declaration, if it referred to the power of Peter. He was a fallible man. His denial of the Lord and his dissimulation, for which a greater apostle withstood him to the face, are the sad evidence of this. Besides, as Henry

justly remarks, "It seems harsh to call a man the foundation, who only lays it." To *be* the foundation, and to *lay* it, are very different; so different that we cannot think our Lord meant to make them identical.

Nor can the inferential promise as naturally follow from the confession of the apostle. It cannot follow, indeed, at all, but as the mind comprehends, and fastens upon the object confessed. And is their not an incongruity, a violation of all the rules of figurative language, in representing an abstract truth as the foundation of a material structure, such as is the Church of Christ? A truth may be a foundation *principle*. It may be fundamental to other truths, or principles, following from, or growing out of it; but it cannot, with any propriety of thought or language, be made the foundation of a material fabric. And then farther, what *in fact* is this confession but the faith of the individual soul resting upon the only foundation? The faith that unites the entire, collective body of his Church to Himself, and can with no more propriety be styled the foundation than can the cement that binds the fabric to its basis.

It is confessed that there is difficulty in the interpretation of the text. But the view we have presented agrees with fact, best agrees with the construction of the words, is the view of many of the best commentators, and concurs with the figure, so frequent in the Word of God, that compares the Church to a building. We, therefore, are compelled to the conclusion that, by these words, *this the Rock*, our Lord meant Himself, "the tried stone, the precious corner stone, the sure foundation," on whom whosoever believeth shall never be ashamed.

The Church's Foundation (Matt. xvi., 18).—There is an immense doctrinal value in this statement, that the Church is built upon the rock Christ, and that against it, that is, the Church, the gates of hell will not prevail. Any one who thoughtfully looks upon the present aspects of religious controversy sees everywhere one symptom—men are rushing from the plain and simple verities of Christ's faith into the mists of Scepticism or into the ceremonies of Romanism.

The only resting-place for the mind and the only hope of man is the full recognition of this truth—on this rock, even on Christ the Son of the living God, is the Church built: take that away and all is gone; take away the Godhead of Him who became man for our sakes and you have taken away all that is vital to Christianity; but believe on Him, love Him and you have then found Him who is the "Author and Finisher" of faith, Him who in life will sustain, in death will guide, and throughout eternity will be your everlasting song; and even now you may sing:

"No need of prophets to enquire,
The sun is come, the stars retire;
Our Comforter is come, and sheds
His holy influence on our heads."

—Rev. W. G. Barrett (Independent), England.

CHRISTIAN SERVICE AND HONORS.

By Rev. J. W. Jones (Methodist), Ireland.

If any man serve Me, him will My Father honor.—John xii., 26.

Holiness and happiness go hand in hand. We cannot realize the latter without attaining to the former. Neither wealth, nor rank, nor fame, nor martial glory, nor intellectual achievements can give to man the good for which he pants. In holiness alone the man of refined and ennobled intellect will find themes on which to exercise every faculty of his spirit. Here he boasts a higher rank than even the noblest sons of earth. Here he has "riches above what earth can grant and lasting as the mind." And as it is impossible to have happiness without holiness, so neither can we have holiness without happiness. It matters not how trying the circumstances in which the child of God is placed, he is happy. Amid the adversities of life he sings, "Although the fig-tree shall not blossom, yet I will rejoice in the Lord; I will joy in the God of my salvation." (Habakkuk iii., 17, 18.) Amid his tribulations he is urged to fidelity by his Redeemer's words—"He that loveth his life shall lose it, and he that hateth his life shall keep it unto life eternal." "If any man will come after Me, let him deny himself, take up his cross and follow Me." "If any man serve Me, let him follow Me, and where I am there shall also My servant be: if any man serve Me, him will My Father honor."

The text presents us with two leading thoughts—I. the service of Christ; II. its accompanying honors.

I. The Service of Christ.

1. The Redeemer's service is not a condition of serfdom. It is perfect freedom.

2. It is not a condition of menialism. In a modified sense it gives equality with Christ. "Henceforth I call you not servants; but I have called you friends, for all things which I have heard of My Father I have made known unto you" (John xv., 15). The relation between the Saviour and His servants is tender, intimate, mysterious. "Christ in you the hope of glory."

3. The Redeemer's service involves a complete renunciation of every other service and our entire dedication to Christ. Hand and head and heart, time and influence and wealth must be laid on His altar.

4. It is a voluntary service. The Bible, the history of each saint of God, and our own inward consciousness unite in attesting that we possess the power to discern moral distinctions, to recognize the character, and to appreciate the claims of God; the power to render implicit obedience or proudly to defy our Maker.

II. Its Accompanying Honors.

The service of Christ is the only path of real honor; but it is the sure way to certain and glorious distinction. Heaven has proclaimed everlasting wedlock between the immunities of His Kingdom and a full consecration to His service, and neither earth nor hell can effect a divorce. Those engaged in this service are the Lord's treasured heirs of immortality. Angels are their servants; "God Himself their Father is, and Jesus is their friend." This service not only delivers from the guilt, power, and pollution of sin, elevates the physical, gives majesty to the intellectual, but also arrays in robes of richest glory the moral and spiritual. It inspires an unwavering purpose. It raises to all the privileges of an adopted sonship.

The Atonement is presented and accepted. The way of safety is revealed. "Blessed are your ears, for they hear the joyful sound." "To as many as received Him to them gave He the right to become children of God." What are all the honors and distinctions of earth compared with those of sonship in the family of God? These are the objects of His special care; the hairs of their head are numbered; He keepeth them as the apple of His eye; He is their sun, their shield, and their exceeding great reward; in the time of trouble He hides them in His pavilion; in the secret of His tabernacle He hides them. "If children, then heirs; heirs of God, and joint heirs with Jesus Christ." The exceeding great and precious promises are theirs.

The Christian service is emphatically a royal one. Those engaged in it are "a royal priesthood," "a holy nation," "a kingdom of priests." Already they have in possession the highest good, and in prospect an "inheritance incorruptible, undefiled, and that fadeth not away." They are kings, albeit as yet uncrowned, but awaiting patiently their coronation. Soon, and they shall be summoned to their guerdon of eternal rest. In the taking down of the tabernacle, however, they shall triumph. The closing scene, with all that may be heart-rending about it, is the brightest and best in the mortal career of the Lord's ransomed. Death—death so dreaded, so shunned, for fear of which so many are all their life long in bondage; described as a hideous monster, a ruthless foe, and the king of terrors; yes! even "death," the apostle says, "is yours;" and for himself it was simply a "departure," to be "with Christ," and was therefore "gain." "Absent from the body, present with the Lord." Not this merely! "Fuller joys ordained to know, waiting for the general doom." The fulness of the time arrives; the saying is come to pass that is written, "Death is swallowed up in victory."

> "The dust of ages lives,
> With immortality the mortal's clothed,
> And swallowed up is death in victory."

Every particle of the sleeping dust will be collected. The forms into which the scattered particles pass may be numerous as the stars, yet nothing essential to the identity of the redeemed body shall be lost. He who first built the body, He who upholdeth all things by His own inherent power who spake and innumerable worlds, like arrows, were sent whirling through the

heavens, can be at no loss for power and skill to rebuild the body of every saint. Joseph's empty sepulchre is the assurance to the universe that every bone-house shall disgorge its relics; that everybody committed to the tomb shall be restored; that death and hell shall be robbed of their prey. "Death shall give up the dead that are in it." "All that are in their graves shall hear His voice and shall come forth." "The sea shall give up its dead." Hell herself shall hear the voice of the Son of God and multitudes of spirits, countless as the stars, shall come forth and take possession of the bodies, which the sea and the grave may no longer retain, and all shall stand before the great white throne. The coronation day is come; the Chief Shepherd has appeared, the hand that still bears the tokens of His boundless love to the ruined race, places on the brow of each in that ransomed host, the sparkling diadem of immortality. Hark! His own lips pronounce their eulogy! His own voice bids them welcome to the mansions of light! Surely this is honor! But the highest honor is eternal association with Christ. "Where I am there shall also My servant be."

The Redeemer's presence constitutes the joys of Heaven. "I will show thee all the glory of Greece," said an ancient to his friend, and so saying he took him to Solon the Spartan lawgiver. "And is this all?" said his friend. "Yes," replied the ancient; "when thou hast seen Solon thou hast seen all." And so when the saints see Jesus, they see all the glory of heaven. "The Lamb which is in the midst of the throne is the Light thereof." St. Augustine said, there were three things he desired to see—"Rome in its glory, Paul preaching at Athens, and the Redeemer at Bethlehem." "But," said St. Bernard, "what is the proudest spot in Rome compared to the meanest place in heaven? What is Paul at Athens compared to that same Paul in Paradise? and what is the Redeemer in Bethlehem compared to that same Redeemer seated at the right hand of the Majesty on high?" O wondrous thought! These eyes shall see the King in His beauty and behold the land which is afar off.

RECOGNITION IN HEAVEN.

By Prof. Edward John Hamilton, D.D. (Presbyterian), Hamilton College, N. Y.

In my Father's house are many mansions, etc.—John xiv., 2, 3.

It has been taught by some that the glorified saint is so occupied with beholding the divine glory and in communing with the divine Father, that he has little time or inclination for the renewal of that fellowship which he has enjoyed with his brethren on earth. We believe this doctrine to be a mistake. Love to God can never be so great as to exclude love for His creatures; on the contrary it enlarges the heart for benevolence, and it elevates the heart for the exercise of the true and high affection. The nearer believers may approach the throne of Jesus, the more closely they will be united in love to Him and in love to each other. And as Christians, in this life of trial, are assisted in God's service by mutual sympathy and friendship, so, we doubt not, the saints in

Heaven find that their personal acquaintance with each other increases their blessed enjoyment of God, and adds to the depth of their devotion and the fervor of their praise.

"I go," says the Redeemer, "to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also." What was the chief idea of our Saviour while using these words? Was it not the re-union of Christian friends, who have been parted here, in the land of glory? He had just instituted the sacred supper, and had thus informed His disciples of His approaching death, in which His body should be broken and His blood shed for the sins of many. Their souls, as yet unenlightened in the spiritual glories of Messiah's reign, were filled with dark distress. In these circumstances their Lord offers them precious consolation. He assures them that He is going away to prepare a blessed home for them, and that when the proper time shall come, He shall return to them and receive them to Himself, that, where He is, there they may be also. The prominent blessing promised by our Saviour, in connection with the mansions of Heaven, is that the friends from whom He was about to be parted, would, in those happy homes, be forever reunited with each other and with Himself.

Undoubtedly the chief pleasure which the saint when glorified is destined to enjoy, is that of beholding the exalted Son of God, our brother and our Lord, and of realizing that blessed eternal fellowship in which the sanctified one shall be united with Christ, and with all who are holy and good. And, as the words of our Saviour indicate a personal reunion of Himself and His disciples, in His Heavenly Father's house, so we are sure that the mansions of the blest shall witness many a joyful meeting of God's children, parted on earth, who shall then enter into a union more blissful than any previously experienced, and shall dwell together, never to be parted more. This thought, suggested by the words of our Redeemer, commends itself to the approval of the most thoughtful Christian judgment, and chimes answeringly, like sweet music, with the purest affections of every believing heart.

How great is the prospect of happiness which rises before the Christian, who looks forward to the day when he shall be joined forever to those precious Godly friends with whom he may here have held delightful intercourse, and when, all differences and disagreements laid aside forever, those who love each other and the Lord shall sweetly commune together—together shall enter the mighty temple of Jehovah—and together shall swell the song of praise before the throne of God and of the Lamb.

THE PROSPECT.

After the burden and heat of the day,
The starry calm of night;
After the rough and toilsome way,
A sleep in the robe of white.

Oh, sweet is the slumber wherewith the King
Hath caused the weary to rest!
For, sleeping, they hear the angels sing,
They lean on the Master's breast.

—*J. K. Clark.*

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

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Good Hearing.—This is as important as good preaching. What can a preacher do when his efforts are not supplemented by the individual soul, when whatever impression may have been made is permitted to vanish like the morning cloud, or to expend itself in the hollow words of a worldly admirer? The Saviour's caution, "Take heed *how* ye hear," should be more frequently pondered.

Biblical Ventilation. — Scepticism, especially among a large number of reading young people, seems to be in the air. Some of these, more or less sceptically inclined, are well-disposed towards the Bible, desiring to know upon what foundations the genuineness and authenticity of its several books rest and what explanations can be given of its difficulties whether apparent or real. All such should be treated kindly, instructed carefully, and be made to understand that some difficulties arise from imperfect translation, others from only apparent contradictions, and others from our imperfect knowledge of Eastern thoughts and ways. Every day brings us more and clearer light upon these difficulties and, as in the ways of Providence so also will it be with the statements made in His Word, "God is His own Interpreter," and by raising up men fully qualified to translate His Word, others to investigate the laws and the mysteries of nature, and others to search for historic facts, He will shed light upon many things that are now obscure, answer many questions that are now only puzzles, and satisfy as fully as should be the curiosity of man. There will then be no more scorner at the Bible because it represents an ark filled with an immense number of animals with a shut door and only one window to give light and air to them and eight human beings for months. The difficulty will vanish and with it the sneer and the scorn when the true translation is given; when it is found that the original word for that "one little window" means "a row of windows," or "a system of windows." God will always take care that sufficient provision is made for light and ventilation for all His creatures, whatever may be the circumstances into which He may lead them. It is theirs to see that this provision is wisely and fully used and that they do not stumble over difficulties made by their own ignorance, nor breathe mephitic air when God's own sufficient ventilator should be opened. Those inclined to scepticism should use God's own enlighteners and ventilators.

Light and Life.—These express man's greatest necessities. Sin has darkened his understanding and taken away his spiritual life. It should therefore be the aim of every one enlightened by the truth and raised into spiritual life, to use all the means with which God has blessed them to seek to bring others to the same ennobling condition. These means should

be used in midst of great discouragement while the waves of opposition may be beating upon them, as well as when hope cheers and the world smiles. The danger of the soul still continues and the last opportunity for warning or for rescue may soon be over. Surely the motto on Eddystone Lighthouse should be that of every Christian: "To Give Light and to Save Life."

Deepened Reverence for the Scriptures.—If we are not mistaken, notwithstanding the great increase that has been given to the reading of the Bible by means of the International Sunday School Lessons, there is a very widespread and, it may be, growing disregard for the Scriptures as the Word of God. This, we think, arises from various causes. One is the use of mere extracts from the Bible prevalent in the Sunday-school; another, the Sunday newspapers that find their way into many church-going families and are so largely read by their members and others, taking the place of religious books and even of the Bible; another, the influence that the lectures of blatant infidels have exercised over those who were ready, perhaps, to adopt any pretext for their indulgence in secret sin or their neglect of known duty; and still another, the disbelief that has been generated by perusing the books of some Christian scientists even, who hastily argued from a theory to a fact, thus raising at least a mist around the truthfulness of some portions of God's Word, and the flippancy or positiveness with which some theological professors propound their hermeneutical crudities before their students. If we are to get back again to the sweet and reverent use of the Bible as God's Word we must "enquire for the old paths and walk therein"; we must avoid that which has been robbing man of his true dignity, as one to whom God has condescended to reveal Himself in the person of the Godman, as one to whom God has communicated His mind in His written word, and as one upon whom God is ready to shed more light and blessing through His Word, and whom He would have to be a coworker with Himself in eradicating sin, establishing righteousness and causing the earth to bloom again like Eden. As "God has magnified His Word, above all His name," let us magnify it also. Then we shall have fewer defalcations in business circles, less corruption in politics, greater stability and sanctity in the marriage relation, a large number of happy homes and an ever-deepening, ever-widening and an abiding revival of religion.

A Domestic Institution.—There are many things, more or less worthy, called by this name. But one, which we aim to make worthy in every aspect in which it is viewed, is THE PULPIT TREASURY.

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CHARLES H. PARKHURST, D.D., Pastor.

NOTED PREACHERS

Rev. Charles Henry Parkhurst, D.D.

By Editor.

We present this month to our readers the portrait of the Rev. Charles H. Parkhurst, D.D., the talented and rising pastor of the Madison Square Presbyterian Church, New York City.

The facts of his early life, worthy of record, may be few, but they are deeply interesting and eminently suggestive. He was born of New England parentage in Framingham, Massachusetts, April 17th, 1842. The keen, prudent oversight which godly parents of Puritan stock are accustomed to give to their children was accorded to him. His early education was gained in his native town at its public school, was not different from what other youths received at the same place, and did not draw from our friend evidences of any special qualities of mind or taste for professional life, except a talent for music. His training was principally in the line of mercantile life, and at the age of sixteen he entered a dry-goods store, where he remained for two years. His studies, however, were not neglected during these years, his mother even requiring him to read a prescribed portion of Latin every day. A taste for reading had been acquired and a desire to investigate questions in science and revelation engendered. This desire led him to abandon mercantile life and enter upon the study of the classics, which was pursued at the Academy in Lancaster, and here also he cultivated his taste and talent for music. After two years' preparation he entered Amherst College in 1862. Here he became a great favorite with President Seelye, excelled principally in classics and philosophy and graduated after a full course in 1866. His attainments and standing in college won for him the position of Principal in Amherst High School, which position he held and admirably filled till 1870. This year also, having chosen a partner for life, he was married. The Williston Seminary at East Hampton, Mass., next claimed his services as Professor of Greek, in which capacity he served for two years, until 1872. During this year he resigned his position and went to Europe to study German, Philosophy and Theology, and to gain besides whatever advantages might accrue to him from a residence abroad, and among the seats of the old German universities. At this period he was shadowed by a strong sceptical cast of mind and involved in a maze of inquiry. But his honesty of purpose, determined spirit of investigation, and his intense desire to know the truth were rewarded. Light broke in upon the clouds which had partially enveloped him and showed him the rainbow of truth and wisdom spanning the apparent irreconcilements that had troubled and perplexed him. In his own personal experience Dr. Parkhurst became an illustration of the truthfulness of the old prophet's testimony for God: "Thou meetest him that rejoiceth and worketh righteousness; those that remember Thee in Thy ways." This experience prepared him also for sympathizing especially with young men tempted by similar doubts, and for aiding them as they are struggling into the light which he now enjoys. For two years he attended the lectures at the Universities of Halle and Leipsic, and sat there at the feet of such Gamaliels as Tholuck, who were also surrounded by future Pauls. While in the pursuit of the knowledge on which he had set his heart, Dr. Parkhurst had not yet fully decided to devote his life to the Gospel ministry, but with what intense ardor he entered into the acquisition of what could be learned in philosophy and theology in these ancient seats of learning, those can, somewhat, imagine who have listened on some Sabbath forenoon in Madison Square Church to one of his vivid, incisive and almost vehemently thoughtful sermons.

Returning to his native place in the fall of 1873 he devoted the ensuing winter months to the study of Sanscrit, of which he had become passionately fond, and he published early in 1874 a work entitled "The Latin Verb Illustrated by the Sanscrit." This, with a volume of Discourses called "The Blind Man's Creed and other Sermons," which has since appeared, are all that has yet been issued from the press from his pen, in book form, although another volume of sermons is, we understand, soon to be published. These, however, sufficiently attest the worthiness of the honorary degree of D.D. which Amherst College conferred upon him in 1880.

The time, however, had come when God wanted him for a nobler work than can be performed in the cloister of the student, and in the spring of 1874 the Congregational Church in Lenox, Mass., called him to its pastorate, which call was accepted and he was ordained over that charge the same year. Here he distinguished himself by warmth and geniality of manner among his parishioners, by planning practical church methods of doing good, and by the fervor and originality of his pulpit exercises. Such a man could not be hidden long among the Berkshire hills, when God had work for him to do in a larger sphere and in one of the high places of the field. A few members of Madison Square Presbyterian Church who were greatly interested in procuring a pastor, discovered Dr. Parkhurst in his country charge, saw in him the sheen of fine gold, felt that the Lord had need of him in New York, and consequently a call was made upon him to transfer his services to the pulpit which he now so conspicuously fills and to the field where he now so faithfully labors. Over this new charge—The Madison Square Presbyterian Church, New York—Dr. Parkhurst was installed March 9th, 1880. On entering upon his work in New York he attracted marked attention and a large increase to the regular worshippers in his church. The warmth of a first love seemed to glow in his pallid face, the fire of a fresh vigor to flash from his piercing eye, and the burden of souls to bow him in humility before God. He soon infused new life into every department of his church work. The children were gathered into Ministering Bands and taught the duty and blessedness of helping those less favored than themselves, and year by year their benefactions are felt for good, both in the homes of the sick poor in the winter, and in the excursions provided for the sick and the delicate during the summer. The young people were inspired to renew their work with greater earnestness, and under different sections or phases of work, each has something to perform, adapted to his taste, capacity, and opportunity. The ladies were formed into an Association to unite the interests of the several charitable organizations maintained by them, to widen their influence and usefulness, to secure the co-operation of other ladies, welcome strangers, cultivate social intercourse, and to devise new lines of work. These organizations represent thoroughly appointed systems, efficient work and blessed results. They are all based upon the idea, which Dr. Parkhurst never fails to reiterate and press home, that each individual *is* "his brother's keeper." Besides these organizations, the Session and Deacon's Board are fully manned and are efficient co-workers with the pastor. A large and flourishing mission on Thirtieth Street, near Third Avenue, with an excellent chapel building in which both English and German preaching services are held, is supported by the voluntary contributions of the Madison Square Church. The contributions for the several objects which are cared for by the church, both at home and abroad, are both large and generous. The membership of the church, including the mission chapel, numbers fully fifteen hundred. Among the members of the church proper are some of the most learned, wealthy and influential men of the present age and in nearly all the various avocations of life. Before this people Dr. Parkhurst stands to proclaim the truth as it is in Jesus. He ascends with a solemn, reverent step, but with a simple air, to the sacred desk. His introductory prayer makes the hearer at once feel that Dr. Parkhurst is in communion with the Master of assemblies, draws the hearer with him to the mercy-

seat, forcibly impresses him that he *is* pleading for God's special presence and blessing—that he has the eternal welfare of the souls before him at heart, and that he himself really needs God's help when instructing and dealing with these souls. He stands there in silken gown, with lithe and wiry frame, oval, pallid face, regular features, mustache and whiskered chin, gold spectacles over black, penetrating eyes, and thick raven hair brushed back from his manly brow.

The sermon is usually based upon some plain and often used text, but from the commencement to the close the treatment is original and unique. There are no divisions technically introduced, but landmarks are visible in the thoughts presented, which follow in logical order to the close. Every word is written and read with eyes seldom raised from the manuscript; but read with every fibre of his frame alive with his electric thoughts and with attitudes and gestures wholly natural to him, but with but little of the graces of the orator and with none of the arts of the mere performer. His sentences are short, crisp and sententious. His ideas startle at times with their abrupt freshness and come clothed in figurative allusions that are rare but beautiful. His practical home-thrusts are made with a fearlessness which evinces a marvellous moral courage and yet without any offensiveness to wound the most fastidious or lessen the effect of the sharpness and force of the arrow. He does not seem to sermonize according to any rules laid down in the books, nor to phrase his thoughts according to any laws of rhetoric, nor to be content with any lessons which may have been extracted from his text. His plummet reaches a depth in the sea of truth that he has under investigation, which few, if any, have sounded before, and his eye beholds relations in truth which have probably never been discovered until his mental lens has covered them. The corruscating brightness of his intellect lights up the hidden secrets that lie in his text, while he ascribes the glory and the brilliancy of all to the Sun of Righteousness. But over all and above all he glories in the doctrines of the cross and in the salvation purchased by the Redeeming God. His whole aim is manifest in his thoughts, words and bearing, in his frame energized with his vehement spirit and in his eyes barely restraining his tears. No assembly could be more attentive to, more interested in, or more sympathetic with a speaker than the congregation of Madison Square Church with their pastor when he is delivering the message he has prepared for them. And the effect is seen when the large lecture-room is filled at the close of the service with a tearful, prayerful company asking God with subdued but earnest tones to bless the message and save souls. Few congregations, we think, in New York at the present writing are in a more quickened condition, more alive to their obligations and more ready to engage in Christian work than the one to which Dr. Parkhurst ministers.

May his days be many, his work rich in spiritual harvests, and his reward, that of saying to all his flock in the presence of the Chief Shepherd, "Ye are my glory and joy."

LEADING THOUGHTS OF SERMONS

The Blessing of Men.

By Pres. O. B. Cheney, D.D., Bates College, Maine.

Grace, grace unto it.—Zech. iv., 7.

These words express the blessing of the people of Jerusalem upon the second temple at its completion.

Upon the first temple at its completion, some five hundred years before this time, their fathers had pronounced a blessing. The first temple was built by Solomon, and a magnificent structure it was. Solomon's temple was utterly destroyed by Nebuchadnezzar, king of Babylon, and the people of Jerusalem were taken to Babylon as captives.

Zerubbabel built the second temple upon the site of the first, being allowed by Cyrus to lead his captive brethren back to Jerusalem for this purpose. The second temple was larger, but less beautiful, than the first. This fact caused the old men who had seen the first to weep with loud voices as they looked upon the foundations of the one and thought of the foundations of the other. The second temple also lacked several things that were the glory of the first, such as the ark, the mercy-seat, the Shekinah, and the sacred fire. And yet it excelled the first temple in glory, because in the fulness of time it was to be filled with the presence and power of Him who should come as the Saviour of men.

It is no wonder that God's people, returning from their seventy years' sojourn in a foreign land, and completing the erection of another temple upon the very spot where once stood the house in which their fathers, who had been gathered to their fathers, and some still living, had worshipped —it is no wonder, I say, that seeing their work finished, the crowning stone put on, and the building ready to be dedicated, they should with loud voices have blessed it with a double blessing. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain. And he shall bring for the headstone thereof with shoutings, crying, Grace, grace unto it."

My theme this morning is THE BLESSING OF MEN.

The blessing of God alone is everything. But the blessing of men is something. Certainly, it is a blessing we all highly prize. We all desire the blessing of men upon ourselves and upon the work of our hands. In the blessing of men, I may say, several things are to be considered.

1. Those who take it upon themselves to bless others should be worthy to bless them.

At the time of the dedication of the first temple, the people of God not only acknowledged God as God, but as their rightful lawgiver; and that it was their duty to render Him cheerful and constant obedience. But in the march of centuries a great change came over them. The Lord's people forsook their Lord and chose them other gods to worship, saying, these are the gods that brought our fathers out of the land of Egypt and out of the house of bondage. And so, chosen of the Lord though this people were, yet forsaking the Lord, the Lord forsook them and allowed them to become the prey of their enemies, and to serve for years in a strange land.

Other centuries come and go, and the people who worship in the temple of Zerubbabel, for a like cause, share a worse fate than those who worshipped in the temple of Solomon.

2. Those desiring blessings should be worthy to receive them.

Not that one man should curse another man under any circumstances. "Vengeance is mine; I will repay, saith the Lord." And yet while our curses may be withheld, as they should be, from falling upon the heads of those not deserving to be blessed, as a matter of fact we do not bless those not deserving to be blessed. And what is true of men is true of things. Men to be blest must be worthy to be blessed. So of things. Idol worship in Solomon's temple made it a place unworthy of praises to the living God. And it was only when Zerubbabel's temple—a temple so beautified by Herod, in a work of forty and six years, that some have called it a third temple—it was only when this temple had been turned from a house of prayer into a den of thieves, that it was left in its ruins with not one stone upon another that was not thrown down.

3. We must be true to our work in order to be entitled to receive the blessing of men, to say nothing of the blessing of God. Better for Arnold that he had not been born, or, being born, that he had fallen at Quebec.

To me there can hardly be a sadder sight than a man, once a total abstainer, now a drinker of intoxicating liquors—once a prohibitionist, now a defender of grog-shops—once ready to stand up boldly for the rights of colored men, now ready to ignore them—once believing in God and rendering Him humble worship, now denying Him and blasphemously saying: "What is the Almighty that I should serve Him, or what profit should I have if I pray unto Him?"

4. We must finish our work in order

to receive the blessing of men, to say nothing of the blessing of God. In other words, it must be in our *heart* to bring to a successful termination whatever we have undertaken to do for the Lord, just as it was in the heart of David to build a house unto the name of the Lord, though he did not build it.

Purposing to do a work for God, or dying with it on our hands, is really finishing our work.

Divine and Human Agencies.

By Jesse B. Thomas, D.D. (Baptist), Brooklyn.

Work out your own salvation with fear and trembling, for it is God which worketh in you, etc.—Phil. ii., 12, 13.

This Scripture has been the battle-ground of two great theological parties. Intrenched at one end, the Arminians said: Work out your own salvation. On the other hand the Calvanists declared: It is God that worketh in you. The apostle did not consider the two propositions as inconsistent. He made them march up as friends and joined them together. The paradoxes of Scripture are worthy of special notice, because they always suggested some great truth. It is said that if a man would save his life he should lose it. That showed that there were two lives. When man is told to work out, and that God is at the same time working in, it means that he is to work out that which God is working in; that he should make real what God makes possible; that he should make to be a fact what God gave him as an idea and a possibility of making a fact. Those who insist that salvation is man's work alone, and those who insist that it is God's work, cut apart an unique and important truth. Water is formed by the union of two gases, oxygen and hydrogen. If the chemists should be divided into two classes, each holding that one of those elements is alone essential, it would at once be seen how much they are mistaken as to what is involved in working out the character. The Gospels gave an ideal. In the Acts of the Apostles was a manifestation of power. In the Epistles was the detailed working of the practical Christian life. The Gospels were first adapted to the unconverted, the Acts to the beginnings of life, and the Epistles to what the apostle called edification. There were then three things to be considered—the ideal of Christian life, the possibility of its attainment, and the realization. Before being holy, one has to have some conception of holiness. For the hardened criminal the portrait of a pure face might be better than a prayer-book. Be like Him, was the sum of the whole matter. But alas, it seemed so far off that it only taunted man. The simple desire to be like Christ would not help, but rather injure. God first dropped a thought into the heart, as there was dropped upon a sensitive photographer's plate the image of something without, but it has to be worked out in darkness. What relation the daily worries, the misfortunes, the blanks and ellipses of life sustained only God knew. Man was to work out the pattern He gave, trusting in Him.

Fidelity in Small Things.

By C. D. W. Bridgman, D.D., Madison Ave. Baptist Church, N. Y.

He that is faithful in that which is least is faithful also in much.—Luke xvi., 10.

In every life there are times of inspiration and courage; hours of excitement when it seems as if we had only to will, to step forth into a world where we would be free from every clog and incumbrance; a world in which the spirit's volitions and sympathies would be supreme. But life is not made up of sudden bursts of inspiration and heroism. It is a series of patient, unnoticed, progressive efforts of daily wisdom. A few impassioned, enthusiastic moments do not constitute a destiny. The wide pasture is made up of blades of grass; the sheeted bloom of the prairie is but the mingled beauty of common flowers; the midnight glory of the heavens but the sparkling of myriad stars; and so the beauty of a good life, the solid strength of a character such as the world admires, is not the outcome of one glorious deed, but the result of that self-restraint, that devotion to duty, those silent victories over temptation for which opportunities are afforded in the commonest lot. These are the golden threads which make the luster

of a noble life. They are the silver and gold and precious stones which the soul builds into its habitation for eternity.

We are prone to estimate value according to bulk and not consider how important results may be the outcome of very humble beginnings, nor what effects may be wrought by minute and imperceptible influences. It is not always the case that what is small is but trivial, and what is largest has the most worth and importance. Size measures condition, not quality, and it is upon quality that essential value depends.

Observe what our Lord says: It is not he that is faithful in that which is least will become faithful also in much, but is faithful in much. There is unity in such a life. It is consecrated all through. It is the outburst and expression of a noble spirit and purpose. And so everything that God does shows that He counts nothing small. The animalcule is created with as much care as the insect, and the insect as the tabernacle of the spirit of man. The work of Jehovah is great because the expression of His life and love; and it is the same in all that Christ did. His greatness was not more conspicuous when He walked on the waves or stilled them with a word, than when He talked with the woman of Samaria or laid his hands gently on the head of a child. The one talent, He tells us, is not to be hid; the cup of cold water is not to be lightly regarded. Each may be great through being the channel or occasion of greatness; may be precious and glorious because uttering the love and the life of the soul. The sphere or the form of an action does not determine its value. The essential fidelity of the heart is the same whether it be asserted in heaven or on earth, in conspicuous fields or in deeds which are hidden; and it is because this is lost sight of that life seems so paltry and poor to the multitude and common duties are slighted in the hope of some grander occasion. They discriminate between things which are equal or might be made equal. They disparage the present, and all because they have not grasped the idea that the real greatness of a deed is in its motive and spirit. Faithfulness is faithfulness; it gives the same glory to the work of the laborer as to the toil of the scholar or the ministry of an angel. And when we believe this there will be unity in our life and every day will be seen to be rich in its opportunities for the service of God.

The Christian's Altar.

By Prof. W. B. Pope, D.D., Didsbury Wesleyan College, Manchester, England.

We have an altar.—Heb. xiii., 10.

This statement is in the nature of an apology for the Christian's position. The temple, to a pious Hebrew, was a sacred place, full of inspiring associations, and though Christianity brought great blessings to those who received it, it yet involved, in one sense, something of loss by its abrogation of the temple service. The Apostle, however, wanted those to whom he wrote to understand that though the altar and priest of the temple had, for Christians, passed away, they had in the more spiritual system of Christianity all that these expressed. "We have an altar," not the material one of the temple, but all the spiritual privileges and benefits the altar expressed.

I. The altar was the symbol of the Divine presence. The devout Hebrew was always sure that God would meet with him in the temple. But we have this in Christianity. All the essentials and benefits of worship are secured to us by Christ. At the Cross we are sure to meet God, and He is sure to bless us.

II. The altar was also the place of sacrifice. The Jew made his offering and went away satisfied that God accepted him. But even in this sense we, too, have an altar. Christ was once made a sin-offering for us, and accepting His offers, we may rest assured of the Divine favor, and be at peace.

III. But at the Jewish altar offerings were made part of which was eaten by the worshipper. And so at our altar we, in a spiritual sense, feed upon Christ. At the Lord's table and in our ordinary services we are fed and strengthened.

IV. In the Jewish Temple gifts were at the altar, and so the divine right to

human service was recognized. It is so at our altar. We bring our praise, our gifts, ourselves. The theory of the New Testament is that we are to live consecrated lives. We do not merely attend the temple now and again, and offer our gifts—we rather live in the temple—we are always in the Divine presence—always engaged in His service. And so, though destitute of the outward splendor of the official priest, we still have in Christianity an altar—have all the essential features and privileges set forth by the temple service of the Jews.

The New Creature.

By J. S. Coleman, D.D. (Baptist), Ky.

Therefore if any man be in Christ he is a new creature.—II. Cor. v., 17.

How gracious and grand the comprehensiveness of this declaration! "If any man"—how sublime the inspired emphasis—"if any man be in Christ he is a new creature."

1. How great the significance of the sacred use of that little word "in." There are three little prepositions in our English version of the Holy Scriptures, that express relationship to Christ: "out," "in" and "with." "Out of Christ," expresses the lost state of the sinner. "In Christ," the secure state of the believer. "With Christ," the glorified state of the saved in heaven. To be with Christ in that holy, happy state involves the necessity of being in him first here on earth. Hence the importance of being in Christ in that high and essential sense implied in the text. What is the value of being in Christ negatively? It involves more than a mere intellectual belief of the truth. It involves more than a simple acknowledgment of Christ's Messiahship. It involves more than a mere reformation of life. It involves more than a formal obedience to the ordinances of the Gospel. Affirmatively, it involves a thorough, radical, spiritual change of the moral nature, or heart, as the common expression has it. It involves the imparting and receiving of spiritual life. It involves a vital, spiritual, and eternal union with Christ. How this is effected we do not pretend to explain. The agency we know and the effect we can both see and feel.

2. What are the evidences of this great change? The new creature. But how shall we know that we are new creatures? By old things passing away. By all things becoming new.

3. What are the old things that pass away? All that pertains to the old or naturally depraved condition of the heart. Enmity to God. Opposition to righteousness. The way of sin, the dominion of sin. Dislike for Christ and His services. Dislike for the people of God. Dislike for the ordinances of the Gospel.

4. What things become new? The life, spiritual visions, motives of action, affections, desires, hopes, fears, pleasures and prospects for time and for eternity.

5. How shall we know that we are the subject of these peculiar exercises? By the sensible emotions of the soul. By our own individual experience or feelings. By the effectual workings of the Holy Spirit, awakening these feelings in the heart, by His testimony.

HINDRANCES TO PULPIT TEACHINGS.

By Austin Abbott, Esq. (Congregational), of the New York Bar.

No. II.

The next point of importance appears to me to be, the fitness of the sermon to the minds to be influenced by it. The sermon has been compared to a light set in a window, or in the lamp-post on the avenue, to shine whether men come and go, or not. It is said the speaker should hold forth the truth whether men will hear or whether they will forbear. That is a very apt comparison for the Scripture, and the Scripture itself makes it in saying that the "Word is a lamp to our path;" but the preacher appears to me to be more like the man who takes the lamp out from its lodgment, and puts it in his lantern, and goes forth to seek

the people who are in darkness. He must adapt his light to that whereon it is to shine; he must turn it and hold it to suit the situation.

One summer I spent a Sunday in one of those romantic mountain towns in Maine which some of you may remember; a perfect basin surrounded by mountains, with lofty granite peaks and immense gorges, looking down upon the lake, four or five miles in length, which fills the bottom of the valley; and from the edges of this lake, here and there among the woods, slope up the steep mountain sides those little farms broken by rocky ledges, where by hard industry men win their living from the thin soil. Our party were entertained at the house of a good deacon —a very pattern of a deacon—whose overflowing, genial good humor enlivened all about him, and who was always ready for a good laugh, even on Sunday, on a proper occasion. He took us Sunday morning to the little church on a rocky hill near the lake, where all the farmers of the valley had assembled with their families, and where one of our party, a clergyman—and a very excellent clergyman, as I have reason to know—was to preach. He was delighted with the impressive scenery, which, indeed, we could see around us on every hand, from the windows of this little church on the hill. He preached from the text: "As the mountains are round about Jerusalem, so the Lord is about them that fear Him." He preached, it is true, more about the mountains then he did about the Lord; he spoke of the majesty of the mountains, the steadfastness of the mountains, the immovableness of the mountains and the permanency of the mountains. As we were coming out of church, my genial friend, the deacon, spoke to me about the sermon, and by way of evading his question, I asked him what he thought of it. "Well," he replied, "I suppose what he said about the mountains must be all right, but I couldn't help thinking that if he'd had to get his living off of them, he'd wish they were further off."

Now that sermon may have been a very good one; perhaps that clergyman may have preached it, with excellent effect a week before, to an audience of leisurely people of æsthetic taste, gathered in the parlors of the Franconia House or the Crawford House; it may have been a very good sermon in its place; but if so, it seems that he thought he was bound to shine on whether men would hear or forbear.

And this necessity for the fitness of the sermon to the minds who are to be influenced by it, brings us back again to the importance of the worship, which, in proportion as it is genuine and sincere, is fitted for all minds alike, and tends to fit all minds for the truths of the Gospel.

Another obstacle which hinders preaching, as it does all other didactic or hortatory teaching addressed promiscuously to numbers of people, is that curious tendency of the mind by which we exaggerate to ourselves the importance of the peculiar dispositions that we possess, and are disqualified, in a degree, from realizing the importance of those in which we are deficient. The very constitution of the mind which makes a man sanguine or despondent, generous or frugal, makes him estimate highly the importance of the quality in which he is strong, and respond quickly to appeals addressed to it; and makes him doubtful or indifferent as to the importance of that in which he is lacking and sluggish or averse under efforts to arouse that in him. If the teacher of a class of boys inculcates courage with skill and ability, those who are already courageous to the point of recklessness will double up their fists ready for anything, while the timid and fearful ones will think that they are already too rash and hasty, and reprove themselves for being prone to get into difficulty through lack of caution. If the preacher appeals to generosity, he may find that the very men whose unrestrained disposition to give already prevents them from providing well for their families—men who are bleeding at every pore—will be quickened to new imprudence; while the man who hardly ever gives anything may be saying to himself: "Well, this is not intended for me; I must be more careful; last week I gave one hundred dollars, when I oughtn't to

have given more than fifty." By this curious law of what we may call, for want of a shorter word, idiosyncratic exaggeration, each of us is misled by easy enthusiasm in those things in which he is already strong, into ignoring the dispositions in which he is weak, and ignoring them for the very reason that they do not fill a sufficiently large space in the mind to enable him to appreciate them rightly. Hence it is a grave mistake to seek to promote religious conviction by exaggerating the truth in hand, trusting that the limitations presented on a future occasion will serve as a corrective in due time. Every direct attempt at arousing the better part of the moral nature by mere appeal to what is already in the mind, comes to us distorted by our own peculiar media, and we need no additional distortion by the speaker. Now the sermon on this account needs the aid of the worship. Is there any other power which can rectify these sources of perversion, and open our minds as we listen, that each may receive the stimulus that he most needs, unless it be that gracious, infinite and all-searching Spirit whose presence and whose work in the hearts of the congregation the worship should invite and welcome?

Lastly, I would suggest that as the preacher becomes more acquainted with the habits of thought of those whom he has to address, particularly in our large towns and cities, he will see the importance of giving more attention to promoting and fostering those manly Christian virtues of courage, frankness, confidence in truth and in the safety of what is right, magnanimity, thrift, frugality, force, persistence, good humor, self-respect and a keen sense of honor which it is a conspicuous part of the object of the Gospel to create and quicken in men's minds. These are helps without which no man can successfully carry out, in our communities, the deeper principles of religion which the preacher inculcates.

And this brings us back again to the point with which I would close as I commenced; for no amount of reasoning upon these subjects will alone affect the dispositions of men, unless their hearts are also lifted, in a sincere and earnest worship.

THE UNITY OF THE NINETEENTH PSALM.

By Talbot W. Chambers, D.D. (Reformed Dutch), New York.

The perversity of much of the modern criticism of the Scriptures is scarcely anywhere seen so clearly as in the treatment given to this well-known Psalm. Such eminent scholars as Ewald and Hupfield insist that it consists of two parts composed at different times by different authors and afterwards artificially conjoined. Not a particle of external evidence for this conjecture is or can be produced. The Psalm is found in the Hebrew and in all the ancient versions, just as it stands in the English Bible without even a hint or suggestion of a divided authorship.

But it is insisted that the structure and contents of the poem compel one to give up its unity. The first part (vs. 1-7) is a Psalm of Nature, while the remainder treats only of a written revelation. The first part is also incomplete, for while it is said that both day and night declare God's glory, what follows speaks only of the revelation made by day, whence it follows that the lines treating of what the night reveals have fallen out and been lost! Moreover, there is a difference of tone and rhythm. The first part is simple and powerful, while the second is constrained and artificial and prosaic. And besides, there is no graceful transition from the one to the other, but merely a bold and unpleasing juxtaposition of two strains so unlike. Whence we are to conclude either that two fragments floating around separately were accidentally joined together, or that the first one having been composed by David, there arose ages afterward a writer who, by means of the advanced thought of his time, was able to add the verses which show the

glory of God in the Law to those which set forth His glory in Nature.

This whole argument is baseless and absurd. The combination of the two matters treated in this Psalm is one which by the nature of the case must have been easy to any one who possessed the Pentateuch and was familiar with its delineations of God as the author of nature and the giver of His Word to His people. Besides, in the twenty-ninth Psalm and the ninety-third Psalm we have precisely the same passage from nature to revelation, in each case the one being an introduction to the other. Was each of these a piecemeal composition? And as for the lack of transition clauses, the same abruptness in proceeding from one theme to the other is seen in Psalm xxxvi., 6, where the poet avails himself of the traces of the divine goodness in nature to express the protecting care with which God guards His people from their foes.

Moreover, as the first part of the Psalm speaks of the heavens as an utterance of God's glory, how easy was it to pass to His law as an utterance of the same thing, especially when a poet is at work! In truth, the destructive criticism here is as much at war with taste and feeling as it is with good sense and the usage of the Psalter. The noble conception that nature is an eloquent witness for the glory of its Creator, but the Law one still more complete and glowing, or rather that the revelation of God in the heavens is only an introduction to the revelation of Himself in His Word, is one which none but a devout poet could form and express in such a striking way. It is not to an accident or an afterthought that we owe this lofty and inspiring lyric, but to a sweet singer of Israel whom the Holy Ghost moved and enabled to set forth with brilliancy and fire the truth that He who reared the whole frame of nature is also the giver of a law, and that that law is sweeter than honey and more precious than much fine gold.

TREATMENT OF CRIMINALS.

By Lyman Abbott, D.D. (Congregational).

We have about us a great body of enemies, enemies to social order, to our property, to our lives, to every thing that is good and pure and true. What are we to do with these enemies? The reply of Society has been, *Punish them.* And in carrying out this design, Society has acted on these three principles:

(*a*) It has sought to execute justice.

(*b*) It has aimed to protect itself. It has shut up these enemies within four walls, and then it has shut its eyes to their condition.

(*c*) It has relied on the deterrent power of *fear.*

Now, this system cannot be reformed. It is wrong, not in its incidental features, but essentially. The only thing to do is to root it up, and to pass the plow-share over the place where it grew. I indict these three fundamental principles; and in place of them, I would set up the true principles which should govern society in its treatment of the criminal.

1. We are not to deal out justice to the criminals. What is justice? It is the adjustment of the penalty to the crime. But we do not know enough to do this. We have not the capacity for it. In the era in which we live, not even God himself administers justice. If you would know what is the real desert of a man, you must know his ancestry, who was his grandfather and his father, what was his education—whether, while you were kneeling at your mother's knee, or on her lap were taught to pray, he was hearing from the lips of his father and his mother only obscenity and profanity; you must know his physical structure, the droppings of his blood; you must know what temptations he has endured, what conflicts, what defeats; all these you must know before you can adjust penalty to ill-desert. If you cannot do all this, you may hear from above, "Judge not, that ye be not judged." "Vengeance is *mine;* I will repay."

2. Society has been wrong in the *object*

which it has proposed. Self-preservation is not the principal aim of social order. Love only is clear-eyed. Our duty is not to protect ourselves from the evil, but to overcome the evil with good, to transform the evil, to sweep it away. Near my former home in the West was a stream called "Lost Creek." It lost itself in what was for a portion of the year a repulsive and miasmatic swamp, and for another portion a beautiful but noisome lake.

Men sought to protect themselves by the use of quinine; and they grew pale and yellow, and they shook with fever and pined away. At last a brave engineer said: "Why not drain it?" And so it was drained into the Wabash; and the evil was overcome, and the pale faces grew ruddy with health. There is a great swamp sending out miasma, and drawing into itself all who stand on its border. Shall we protect ourselves by a little medicine, or shall we drain the swamp and put an end to it?

But, you say, the task is too great; we cannot undertake it. Then do a little; undertake what you can. The Reformatory at Elmira in New York has reformed 81 per cent. of its inmates; it has drained 81 per cent. of the swamp.

You say, we cannot do this perfectly. But neither was the old system perfect. But which is the most effective?

The true end is not vindictive justice, but *redemption.* Our aim should be the redemption of society from the contamination of crime.

3. We cannot overcome evil by the deterrent power of fear. Fear has its place in the system of the world; but fear cannot save the world from wrong-doing. In the olden time, punishment was inflicted before the eyes of men, in the hope of frightening men from crime. Why have we abandoned this? Why do we draw the veil over the infliction of penalty? Why does not the pillory stand by the church, and the whipping-post in the public square? Why is the gallows erected within the prison walls? Because we have learned that there is no deterrent pain in punishment; because we have learned that the sight of punishment hardens the heart. God himself allows no gnashing of teeth to reach our ears from His unseen prison-house. He hides the infliction of punishment from the human soul.

Punishment never reformed a wrong-doer. It holds him back for the time, that other influences may be brought to bear on him. The pagan religions seek to turn men from sin by fear. The figures of the deities are hideous and awful, and designedly so, that they may terrify men from wrong-doing. And paganism has always failed of its purpose.

The true remedy is a new life. We are saved by hope. Hope, faith, love, these are the ministries by which we are to redeem society. We are not to overcome evil by the lash.

Are we trying to redeem society from crime? Let us take an example such as might happen, such as is happening, in a thousand homes. Here is a boy, brought up by a dissolute, dishonest father, knowing no remedy but the lash, inflicted in a moment of passion. The boy falls into the way of pilfering or breaking the law in any form. At last, he is arrested. What is society going to do? Does it adjust the penalty to the crime? It does not even look at the past influences to which the boy has been subjected. It sends him to the county jail. This is a school of crime, where there are skilful and experienced teachers and pupils eager to learn. Such, with half a dozen exceptions, are all of the jails in the United States. With devilish skill the teachers ply their art. They set before the young the brightest pictures of successful crime. There is no employment; only gambling and obscene conversation. The moral stamina of a saint would hardly resist the influence of such an atmosphere. This is what we are doing with the young criminal. His self-esteem is enlisted on the side of crime. He has learned lessons of sin as men rarely learn lessons of virtue. He is released; presently he is sent again to this school, and again. After half a dozen offences he is sent to the State Prison. Here he finds clean walls; he is well-fed; but he is in a factory, with compulsory labor, under a contractor who looks to his own gain, under a warden who with the best designs can do little or nothing. After one, two, three years, he comes out, and finds every

door barred against him; he can more easily enter your house at midnight with a jimmy than by the daytime peacefully.

Our whole system is built on a wrong foundation; it is wrong in its three essential principles. We would lay down as our principles, over against vindictive justice, *redeeming grace;* over against the protection of society, the *redemption of society;* over against the deterrent power of fear, the *inspiring power of a new life.*

Has it occurred to you that we are all criminals? We are in God's great prison-house where he holds disobedient men that he may deal with them on the principles of divine wisdom. And what are these principles? Not an apology for sin as an unavoidable misfortune; but a stern condemnation of sin; a proclamation of an inexorable law that never varies; of law that carries with it its present penalty, with a background of future penalty for the incorrigible. But we are in a world where all is calling us to goodness and truth, a world to which God has sent His only Son to die for us, a King crowned with thorns and holding out the sceptre of pardon to all the penitent. And over all is heard His voice: "*Vengeance is mine; be not overcome of evil; but overcome evil with good.*"

THE CRITICAL AGE.

By Pres. Noah Porter, D.D., LL.D., Yale College, New Haven, Conn.

This age may be called as above all others the critical age, the age of criticism by eminence, an age in which men literally attempt to prove or test all things more persistently or variously than ever before. The time spirit as it is now familiarly called is pre-eminently a spirit of questioning and analysis such as the world has hitherto never seen. Everything that man knows or fancies that he believes or desires is now brought to the bar of critical reason and summoned to give an account of itself to establish or renounce its claims. Systems of faith and systems of philosophy, theories of government and theories of revenues, the laws of fashion and the laws of trade, the creeds of religion and the creeds of atheism, dogmatic assertions and agnostic denials—every theory of literature, poetry, diet, exercise and fashion—are all distinctly challenged as they pass in slow or rapid review before the eye of criticism, and are tried and tested by its more or less competent tribunals.

Its characteristic aim is to seem to know everything in respect to every question, and to express what it knows in forms so brilliant and imposing, that no man shall have the presumption to question its authority.

Men in other times were content to enjoy. In these times they cannot enjoy unless they also understand. They are not satisfied to eat, even if they become healthy and strong, unless they have mastered the processes of digestion and can trace the several elements of nutriment and relations of each animal life. They cannot enjoy the raptures into which music lifts up the soul until they have mastered the theories of harmony or the special philosophy of the composer. They cannot pray without a complete philosophy of prayer. They can neither believe in God or man without a series of critical questions. They cannot believe in knowledge itself without first challenging the authority and trustworthiness of their own power to know. No subject in earth or heaven is too lofty for the inspirations of modern criticism, no logic too trivial for its notice. The names of a few prominent writers living and dead in England and America will occur at once who are fair representatives of critical writers who have been esteemed oracles of wisdom in their time, especially to the young, and from whom so many in the last two generations have directly and indirectly derived their principles in respect to the most important of all questions. As in other times, so in our times literary critics have exerted a potent influence upon their generation with respect to the Christian faith. To their honor be it said, in our times, that

they to a large extent inculcate reverence and respect for the Christian ideal of life.

Such are the aspects of this critical age that seeks to prove and correct by the truth of science and culture. Faith, whatever else it may be or imply, involves definite and strong convictions. Conviction requires evidence. Evidence is that objective truth that compels assent. The scholar must deny as well as believe. He cannot deny without giving his reasons to himself. The thinking man must say "no" as positively as he says "yes," and nearly as often. He can do neither without understanding what he rejects as clearly as what he accepts.

It is of vital importance to the progress of the Kingdom of God that the intelligent defenders of Christian truth should distinguish between the fundamental truths and those of inferior importance. It is upon the strong redoubts the chief interest of any contest must centre, and it is upon their defence or capture that the issue must depend.

This reflective intelligence which tests all things adds enormously to individual usefulness, because questions of duty as well as questions of belief require the light which comes from earnest and intelligent reflection.

This reflective intelligence is essential to give dignity and strength to the individual character and energy and symmetry to the personal life. What men are and the life which they live are more than everything besides.

Though trained in the forms of Christian worship and under the influence of a positive faith it should be in no narrow or technical spirit, and least of all with any limitations upon the freest inquiries or any fear of the wakeful criticisms of the times. We are encouraged both by example and precept to hold fast that which is good in the great truths of Christian theism, Christian history, Christian ethics and Christian salvation, yet we should be the foremost in testing these old truths by the lights of the severest criticism, and fearless in casting their most precious ores into the hottest fires of fresh inquiries. But while doing this we shall find no reason to make concessions to the spirit of the times nor abate one jot of our allegiance to Him who is finally to rule the faith of all human kind and to triumph over every opposing thought. Each one has experiences that carry the thoughts into that other life so near and yet so far, toward which we are all moving, and unto which any of us, however young or strong, may be suddenly summoned. At such moments there is nothing so much needed by each one as the manifestation of the living God as the hope and portion for life and death.

Surely the convictions experienced in such an hour are truer and more trustworthy than the sneering scepticism which stakes all its hope upon the doubtful hypothesis of material relationships, or the confident criticism that dismisses the Christian history with one of those theories that change with every season, or the all-engulfing philosophy that so confidently tells the fortune of a universe which is self-evolved from nothing and ends in the fireworks of a self-exploding chaos.

EVILS DEMANDING CORRECTION.

By Bishop Arthur Cleveland Coxe, D.D., LL.D., Buffalo, N. Y.

Our English Bible since Wickliffe's day has been the glory of our race. Are our people aware that foreign influence has so far prevailed over our American liberties as to exclude the Bible from our common schools in this great State of New York? Our children who are to be jurors and witnesses, sworn on the Gospels, are not permitted to learn what the Gospels are. Do we reflect upon what this means? to what it tends? It is nothing else than the assault of a foreign potantate upon the whole fabric of American law. Let me quote that pre-eminent authority, Chancellor Kent. He shows that while no dogmatic form of Christianity is recognized, we are nevertheless "a Christian people, and the morality of the country is deeply

engrafted upon Christianity." So then he adds:

"Christianity, in its enlarged sense, as a religion revealed and taught in the Bible, is not unknown to our law. . . . The act concerning oaths recognizes the common law mode of administering an oath, by laying the hands on and kissing the Gospels." He continues: "Writings and actions which go to vilify those Gospels . . . are inconsistent with the reverence due to the administration of an oath, and, among other evil consequences, they tend to lessen in the public mind its religious sanction."

Now, I ask what blow can be struck at the morals of our people more deadly than that which discredits the Gospels and divorces the education of our youth from all acquaintance with the first classic of our language and the source of the moral system upon which our laws are based? To the mere reading of the Scriptures, in the public schools, perfunctorily performed, I have never attached the importance with which some regard it as invested; but the ignominious banishment of the Holy Book is a sort of blasphemy in itself. If Kent and Webster and the best jurists of the nation knew anything about our laws, it is a thrust at the very heart of our jurisprudence and at the morality our schools were created to support and to diffuse.

For the present I say no more, save only that while the vilest agencies are active in corrupting our youth of both sexes, and at a time when daily outrages against law and order are multiplying, it is sad indeed to find our schools deprived, in obedience to foreign dictation, of that which is the essential part of their character as a source of moral elevation.

I invoke the clergy and laity to look closely to the condition of our common schools. Watch them. They are fast deteriorating, and co-education is fast destroying the modesty of girls. The village innocence of past days rendered many things harmless which must now be discountenanced. Young women should not be permitted to go about unattended by matrons. Promiscuous gatherings at "rinks" and public dances are unspeakably degrading to the gentle sex, and "camping-out" in the summer is attended with peril to young maidens, even when under the eye of their parents. Our times are not Arcadian, save only that Pan and his satyrs are prying everywhere. Brute instincts are never dormant, and are now stimulated by the nauseous nudity of our theatricals and even by the flagrant placards which disgrace the fences and barn-doors of our villages. Why do not our grand juries indict such abominations? An admirable law has been lately passed against the circulation of indecent pictures and publications; but, a school-boy would have been soundly flogged a few years ago had he been caught with such pictures in his desk as are now to be seen everywhere, of life-size and in flaming colors, forced upon the eyes of virtuous women and lewd men in our thoroughfares. Again I entreat the clergy to warn parents and families that we are living in days when "hell hath enlarged itself." Our towns vomit forth the dregs of their population upon the country every Sunday morning in the summer and autumn. Decorum and propriety are words unknown, amid the scenes to which country villages are now exposed, in the neighborhood of cities. I am sorry to say that open-air gatherings, professedly religious, are subject to disorderly influences which seem to be inseparable from promiscuous assemblies.

These are not the times when primitive habits justify such experiments. Take up the morning newspaper, any day in the year, and observe what crimes are chronicled; crimes against youth and innocence, the matron and the maid, mingled with details of murder, suicide, gigantic frauds, and legalized misgovernment.

And shall the voice of Christ's Church and His ministers be unheard in times like these? My brethren, we are now associated not for ceremony, but for work. It is our business to rebuke, and exhort, and to "purify ourselves" that we may be examples to others. The Christian who in days like these can be frivolous or unconcerned, must be unworthy of his calling. To baptize Sodom with rose-water would be quite as sensible as to make the religion we preach a matter of sentiment or ceremonial routine. These are the days for

a practical response to the precept: "Cry aloud; spare not: lift up thy voice like a trumpet. Show my people their sins."

I invoke the judges of the land to interpose, in their charges to juries, and to speak in tones of warning when they inflict sentences upon youthful victims of prevailing temptations. Honor to Chief Justice Davis, who has borne his testimony against divorces as they are now multiplied in this land. Drink and gambling are recognized as gigantic seductions to crime, and Christians must combine against them. But more subtile and secret elements of poison are everywhere at work, and crimes of licentiousness are fostered by loose views of marriage and the enormity of speculative divorce, which are everywhere popularized by newspapers, novels, and shameful plots of the average drama. Low comedy makes matter for sport out of guilt that fiends only could inspire. Let me ask why we, the clergy, should not express our sense of the proposal to amend our constitution so as to nationalize and equalize the laws which protect the family?

I invoke the medical profession—and noble benefactors of suffering humanity they are—to become the moralists of the family, in details which they only can know, and which can only be reached through their just influence with matrons. And I invoke the press to make the laws of journalism such as must exclude from the patronage of families every newspaper that is unfit for the eyes of decent people. When this is done professional journalism will be elevated to one of the loftiest forms of moral influence and one of the noblest forces of national civilization.

Helps in Pastoral Work

The Weakness of the Church: Its Causes.

By John Hall, D.D. (Presbyterian), New York.

There is a picture in each of the first three Gospels, of which Raphael caught the true plan and spirit, and gave an abiding copy in his last great work, "The Transfiguration." In it two other worlds than ours touch. From above, ransomed spirits come to the Man Christ Jesus and the disciples. From below, tormenting demons, mysteriously permitted to enter by the doors of natural disease, afflict the children of men. Satan shall not be able to plead that he was taken unawares, and had no opportunity to muster his forces, as the reason for his kingdom and works being destroyed. The Saviour comes from the mount, where Moses and Elias afforded Him congenial companionship, to the plain below to a spectacle that wrings from His human heart the exclamation, "How long shall I be with you? How long shall I suffer you?"

But that spectacle is too often reproduced on earth. These five elements entered into it: an absent Lord; application for relief from terrible evil; a weak body of disciples; a cavilling group of scribes, and a fickle and excitable crowd, largely influenced by mere curiosity. Here we have, even to-day, the counterpart. "Jesus is gone above the skies." Dreadful sin and misery afflict men. Intemperance, iniquity, murder of purity and life, too general indifference to the best things—these cry out, and harass and torture their victims. The Church seems unequal to the task of dealing with them. The sophists and the whole tribe of cavillers point to the inability, and dispute with the disciples. And a great crowd moved by little deeper feeling than that with which a pedestrian contest or a rowing match is eagerly followed, is treated as judge and arbiter. One longs for a repetition of the original episode, when the Master came to the scene somewhat as a general appears, to inspire confidence in a wavering wing of his army on the battle-field. Indeed, the longing for the "pre-millennial advent" is a natural outcome of human feeling, and it is not wonderful that it has

given color to the interpretation of many passages of the Divine Word. "What question ye with them?" said the Divine and authoritative Teacher. "Here am I. Now deal with Me. I shall meet your objections." But they had nothing to say. It was left to the father of the miserable boy to break the silence and renew the application for relief.

Perhaps disciples now would do well to catch the spirit of the question, and say to the scribes of our time, "We are weak disciples; we did not originate the plan of redemption. It is not our workmanship. What is the use of disputing with us, with standards of your own and the public for a jury? We only carry the Master's message. Settle the dispute with Him. Go to Him in His Word, at His throne of grace, as you must go to His throne of judgment. He can answer you." In other words, it is worth considering if the Church should not argue less, and work, pray and testify more. She did not invent the message; may be as little able to defend it as the telegraph operator to defend the message he conveys, and for the correct transmission of which alone he is answerable, and should not, perhaps, feel the obligation to do it at the bar of secularists. She can deliver it, in the spirit it implies, and wait for the time when the Master will interpose with His silencing word, "What question ye with them?" It will not be the first time for His Church's foes to be speechless.

When alone with Him we may well say, with these disciples of old, in relation to the devil and his multitudinous forms of tottering human victims, "Why could not we cast him out?" There had been but lately in their hands the power—received, of course, from Christ—to do this. "Lord, even the demons are subject unto us," they had truly said; and no wonder, for He said to them, "Cast out devils." How is it that they are impotent now? Well, we can see something of their condition, throwing light on the point. He had told them of the coming atoning death. They had looked for a triumphant secular advance. They were bent on that—so bent on it that they could not take in the spiritual view of the enterprise to which they were committed. They dreamed of thrones, powers, banished Romans, and re-established Davidic conquests and glory. They would not awake to facts, even though Christ declared them—the fact of His absence, their being alone, their power being that of the spirit sent from Him. And now the Master is absent. So are the strongest characters among their own band—Peter, James and John. They are not under the power of the world to come, and so, when they are confronted with this mystery of evil, they cannot do as they had once done, and cast him out. So much we ourselves surmise.

But hear Christ's reply to their question. "This kind"—not surely meaning this kind of evil and dumb spirit, nor probably even this kind of spirits generally, but "this aggravated, long-seated, malignant form of evil goeth not out but by prayer." It will be noticed that "and fasting" is left out in the revised New Testament as is the entire verse in Matthew (xvii., 21), while Luke is silent on the subject. But even if "and fasting" had been uttered by the Lord, the meaning could only have been that these forms of evil can only be grappled with by a Church, by disciples thoroughly in sympathy with the Head, accepting His teaching, living by His Spirit, and consciously working in the power of an invisible but ever-present Captain for spiritual ends. "Prayer is the Christian's vital breath." If the breathing is bad and the atmosphere is tainted the Christian is feeble. So is the Church. Let there be little prayer, and let there be breathed an atmosphere of secular ambition, worldly success, or the wisdom of this world, and there will be impotence. The Church will fail to deal with the problems evil thrusts into the world, and the scribes, who are mighty in "law" and ill-disposed to Christ, and even to a personal God, will be apt to scoff at the humiliating helplessness.

What, then, are we to do? Accept the situation. We have no such splendid success before us as we dream of. We shall never get the world, as the world, to be subject to Christ. Its "pomps and vanities" we can never consecrate. It only remains to do in actual life what one

branch of the Church does in the infant by proxy—namely to renounce them. The world is not to be reformed and elevated into holiness. It has to be converted. If we would be able to cast Satan out of it, we must live in that close fellowship with God, that healthy spirituality, that utter reliance on the power of the Spirit, which always honors God, and which He always employs and honors.

The Responsibility of the Pulpit.

By William Magill, D.D. (Presbyterian), Belfast, Ireland.

The preparation of sermons for the Sabbath is a more difficult matter than most people know. There must be, in every discourse, the Gospel in its glory; and there must be also, in the manner of presenting it, freshness and novelty. Among the achievements of educated mind, a long ministry up, to the last, to the standard of cultivated thought on truth and duty, on God and redemption, on sin and salvation, on Divine grace and human responsibility, is the noblest and the greatest. And there is but one way in which success is certain. When three days early in the week are spent in reading up for the subjects of the Sabbath; and when the best portion of four days preceding the day of God are devoted to the arrangement and the thinking out of these materials; and when special prayer is made during each of these days that God would give the preacher his sermons and his prayers for the great congregation, it will be found assuredly that the sermons forthcoming in style, and substance, and manner, will be worthy of the minister, the Gospel, and the Church. To pray for all from God expecting what we ask, and, meanwhile, to exhaust all our mental powers, in study and in preparation, is the indispensable condition of eminence, of power, and of success in the pulpit.

Moreover the constituent elements of a congregation are very various. There are the young and the aged; the rich and the poor; the cultivated and the rude; the saved and the unsaved; the farmer and the merchant; the babe in Christ and the strong man; and not unfrequently the man that believes anything and the man that believes nothing. To meet the case of each of these in every sermon as well as to instruct and comfort is a task that would require the powers and the wisdom and the loyalty to truth and to God of an archangel. The preacher needs to be always at his best. His knowledge of the human heart, of the Bible, and of modes of address, requires to be a treasury on which he may draw at will and which cannot be exhausted. Indeed his sufficiency is of God.

The obligation resting on the Christian minister is something infinite. The whole Bible is witness to the solemnity thereof. Critics in their frankness forget to measure this responsibility or even to look at it. Error taught, a mistake in the plan of salvation made, the perfunctory discharge of duty, indolence in the pastorate, or the substitution of easy flatteries, handshakings, visits of mere complacency or social enjoyments for the preaching of the Gospel—these are the things that ruin souls, and that will meet the minister at the last day in forms of the wrath of the Lamb. The glory of God and the salvation of man are infinite things. Woe, woe, to him whose aims in his sermon fall short of these. When he preaches he stands near the cross; and everlasting issues are at stake. To divide the word of truth rightly that every class of hearers may have a share—oh the grandeur and the difficulty of the work! The responsibility of a preacher reaches up to God; touches cords that vibrate forever, and it can only be weighed by God. In this view the minister who gives himself and all his powers to the preaching of the Gospel, has a claim on the charities of mankind.

It is not forgotten that a great sermon is one that is full of Christ; and that the best discourse savors of death unless the Holy Spirit breathes on it. Still it is a grand thing to preach the Gospel. As an education for eternity it is unequalled. When a man throws himself into it, bringing all his gifts of learning and culture to the habitual discussion of the most lordly of all themes, salvation by grace, when his heart yearns over souls, and when he speaks and lives with his foot on the threshold of Paradise, he enjoys a species of happiness which is unique, and which

to be known must be tasted and sought. The Bible is composed of certainties. Salvation is a substantial thing like the throne of God. Hell is a prison of woe on the verge of which sinful men are content to stand. Heaven is life—in ocean; and forever. Among these realities, the King of glory our Master, and the Holy Spirit our guide—this, yes this and this only is life in its noblest sense. There is room in the world for mediocrity; but in the pulpit it is out of place. Men of moderate abilities will not suffice to face the great problems of the age, or to lift up the Church to the tops of the mountains so that the nation may flow to it. We have nothing but the Gospel to offer. We will add or diminish nothing. Whatever rich vein of intellect, imagination, knowledge, faith, love or power, the Spirit has gifted us withal, let us exhaust its golden ore in the proclamation of the Gospel; and if the sermons we weekly preach are worthy of the Church, the Gospel, and the Prince of Life, we will not have much difficulty in the management of a congregation, the promotion of Christian education, or the culture of the grace of liberality.

QUESTIONS OF THE DAY

Sabbath Observance and Vital Religion in Protestant Countries.

By Bishop J. C. Ryle, D.D. (Episcopal), Liverpool, England.

No. VI.

I turn, in the third place, from the page of history to the map of the globe, and I confidently ask any unprejudiced person to consider the testimony that map bears, and the light it throws on the branch of my subject which I am now handling.

I assert without hesitation, that the two countries on the face of the globe in which you will find the highest standard of scriptural religion are Great Britain and the United States of America. I do not say this boastfully, I hope. I am deeply sensible of the many national sins of my own country. God knows we Englishmen have abundant cause for humiliation. The strifes and divisions of Christians, the quantity of semi-Romanism and scepticism tolerated in our own ranks, the bitterness and unscrupulousness of political factions, the commercial frauds among the middle classes, the gambling and the luxury of the upper ten thousand, the drunkenness of the lower half millions—all these sins, I am well aware, cry against us to heaven.

But still, after all, in a fallen world like this, things must be measured by comparison. It would be ungrateful if we did not thank God for what we have. Where in the world will you find so much preaching of real Gospel, so much circulation of the Bible and sound religious literature, so much money and labor bestowed on efforts to do good, so much care for life and property, so much thought for the sick, the poor, and the afflicted, so much liberty, and yet so much obedience to law, so much outward morality, so much family purity—where, I ask anyone looking at the map of the globe, where will you find so much as in our own country? No doubt there are plenty of abuses and defects among us. I neither deny, extenuate, nor palliate them. But at any rate we have nothing to compare with the Nihilism of Russia, the Socialism of Germany, the restless revolutionary spirit and Communism of France, the brigandage and assassination of Italy, or the lazy, ignorant superstition and Sunday bull-fights of Spain. We have much cause to thank God. He does not deal with us according to our sins. And why is this? What makes the difference? How is it that human nature in our little island is under so much restraint, and develops a less amount of corruption than human nature in other lands? I answer, boldly, that one grand cause of the difference is our English Sunday.

Look at a Sunday in London, with its four millions of inhabitants. See how the immense majority of shops, through miles and miles of streets, are shut up, and business suspended. See how post offices, and banks, and exchanges, and law courts, and theatres, and museums, and picture galleries are all closed. See what hundreds of churches and chapels and Sunday-schools are opened, and what myriads of people attend them in spite of the attractions of river and rail. And then turn to any great Continental metropolis, to Paris, Madrid, Naples, Vienna, Berlin, and mark how Sunday is observed in these great cities. Mark the extent to which God's holy day is given up to military reviews, to races, to bull-fights, to theatre-going, to dancing, to concerts, to pleasure-seeking of every sort, to everything, in short, excepting God; mark all these things, and learn one grand reason why the standard of religion is so much higher in our country, with all its sins, than it is elsewhere. There is an inseparable connection between the observance of the Lord's Day and the prosperity of true religion. Voltaire was quite right when he said that he could never succeed in destroying Christianity unless he destroyed Sunday. Whether Englishmen know it or not, their Sabbath is one of their richest possessions, and the grand secret of their position in the world. Of it the famous words may be truly used, that "it is the cheap defence of a nation." It is the English Sunday which makes England what it is.

(4) I turn, in the fourth place, to the lives of real saints, and the biographies of the holiest and godliest men whom God has given to Great Britain in the last three centuries. I ask my readers to notice the strong evidence which they supply unconsciously, without concert, and at different periods, to confirm the position I am trying to make good.

(*a*) Take, for example, such well-known High Churchmen as Hooker, and Bishop Andrews, and George Herbert. And, remember, when I speak now of High Churchmen I mean the old-fashioned men who were content with the Thirty-nine Articles and Prayer book, and preached justification by faith as fully, and disliked Popery as heartily, as we do ourselves. What did they think of the Lord's Day?

(*b*) Take, for another example, such famous Puritans as Perkins, and Sibbes, and Owen, and Goodwin, and Manton, and Charnock, and Baxter, and Flavel, and Brooks and Watson, and Matthew Henry. These men, remember, were not unlearned and ignorant. Some of them were Heads and Fellows of colleges in Oxford and Cambridge, and had a world-wide reputation. And what did they think of the Lord's Day?

(*c*) Take, for another instance, such Broad Churchmen as Tillotson, and Stillingfleet, and Patrick, and Burnet, and Whichcote. And let us remember that however *broad* these men were, they never dreamed of doubting the inspiration of Scripture, or the atonement of Christ, or the personality of the Holy Ghost, or the reality of future punishment, any more than we do ourselves. What did they think of the Lord's Day?

(*d*) Take, for another instance, the mighty men who raised English religion out of the dust in the last century, such men as Whitefield, and Wesley, and Romaine, and Venn, and Hervey, and their companions. They were not fanatics or enthusiasts, remember, but powerful champions of truth, who dared to stand alone, and made a mark on this England of ours which will never be effaced. What did they think of the Lord's Day?

(*e*) Take, finally, our evangelical forefathers who lived in the first half of the present century—John Newton, and Simeon, and Scott, and Cecil, and the Milners, and Robinson, and Basil Woodd, and Daniel Wilson, and Josiah Pratt, and their companions. We are apt to undervalue these good men, I am afraid, because they lived in days when the attention of all England was absorbed in the struggle with Napoleon, and the twenty years' exhaustion which followed. But considering the times in which they lived, with far less encouragement than we enjoy, they were wonderful men. "There were giants in those days."

Other men labored, and we have entered into their labors. And what did they think of the Lord's Day?

Five times I have asked that question; but *one answer will suffice.* They were all of one heart and mind as to the sanctity and honor of the Lord's Day. On many subjects in religion they differed widely. About the Sacraments and the Church, I own, they did not think alike. Some of them, too, were Episcopalians and some Presbyterians or Independents. Some of them were Calvinists and some Arminians. But you cannot name one of them who did not attach the greatest importance to the Lord's Day, and who did not regard its due observance as inseparably connected with healthy spiritual life.

I grant freely that great and good men may be named who took a low view of the Divine authority of Sunday. I refer to such respected names as Paley, Arnold, Whately, Alford, and Bishop Wilberforce. But their exception only proves the rule. Compared to the great cloud of witnesses I have mentioned, they stand alone. And after all, if the old adage be true, "Witnesses must be weighed as well as counted," it would be absurd to compare Paley, Arnold, Whately, Alford, and Bishop Wilberforce with some of the great advocates of a high view of Sunday whom I have named. Nor must it be forgotten, whatever weight we may attach to the five names I have brought forward, that not one of them was an avowed enemy to the observance of the Lord's Day, whatever he thought of its Divine authority.

For my own part, I am greatly struck with the singular harmony which has existed among all the most eminent saints and divines of our land, during the last three centuries, about the Sabbath. I see in it the finger of God. When I compare their union on this point with their disunion on others, I cannot come to any but one conclusion. That conclusion is, that the inseparable connection of Sabbath observance with spiritual life is one of the great first principles which is revealed by the Holy Ghost to the hearts in which He dwells. It is an integral part of the code of Gospel morality. It is no wonder, therefore, to my mind, that men taught by the same Spirit should arrive at the same conclusion. Show me a man "born of the Spirit" in the last three hundred years, and I will, in nineteen cases out of twenty, show you one who has loved and honored the Sabbath Day.

(*To be continued.*)

THE PULPIT TREASURY IN THE FAMILY.

The Real Influence of Woman.

By T. De Witt Talmage, D. D. (Presbyterian), New York.

In the power which Eve exercised over Adam, and on the destiny of uncounted generations, I see a type of the power which her descendants should exercise. We have no sympathy with the flatteries that are showered upon her from the pulpit and the stage. The true nobility of woman consists in the power of a Christian influence. Eve's overthrow of Adam and the race was only an illustration of what power there is now in the frail arm of woman to strike until the echo rings through eternity down among the caverns or up among the thrones. This influence was not monopolized by such great representative women as Eve, who ruined the race with one fruit plucking, nor of Jael, who sent a spike through the head of Siseria, nor of Esther, who overcame royalty, nor of Abigail, who by her beautiful countenance arrested a hostile army, nor of Mary who nursed the world's Saviour, nor of the great dancer who carried about on a dish the gory head of John the Baptist, nor of grandmother Lois, who was immortalized in her grandson Timothy, nor of Charlotte Corday, who with her dagger slew the assassin of her lover, nor of Marie Antoinette, who could conquer a mob by one look from the balcony of her castle, and whose scaffold was a throne of forgiveness and moral courage. I refer to the mothers, to the wives, to the daughters, to the sisters who unambitious for political power and the scramble of the hustings, are performing the ten thousand sweet offices of home.

When I thus speak I find myself using

as a model one whom about twenty years ago we put away for the resurrection. About eighty years ago, just before the day of their marriage, my father and mother stood up in the old meeting-house at Somerville to take the vows of a Christian. Through a long life of vicissitude she lived blamelessly and usefully and came to her end in peace. No child of want ever came to her door and was turned away. No stricken soul ever appealed to her and was not comforted. No sinner ever asked her the way to be saved and was not pointed to Christ. When the angel of life came to a neighbor's dwelling, she was there to rejoice at the incarnation; and when the angel of Death came, she was there to robe the departed one for burial. We had often heard her while kneeling among her children at family prayers, when father was absent, say: "I ask not for my children wealth or honor; but I do ask that they may all become the subjects of thy converting grace." She had seen all her eleven children gathered into the Church, and she had but one more wish, and that was that she might again see her missionary son; and when the ship from China anchored in New York harbor, and the long absent one crossed the threshold of his paternal home, she said: "Now Lord lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

We were gathered from afar to see only the house from which the soul had fled forever. How calm she looked! Her folded hands appeared just as when they were employed in kindness for her children. And we could not help but say as we stood and looked at her: "Don't she look beautiful!" It was a cloudless day when, with heavy hearts, we carried her to the last resting-place. The withered leaves crumbled under wheel and hoof as we passed, and the setting sun shone upon the river until it looked like fire. But more calm and bright was the setting sun of this aged pilgrim's life. No more toil. No more tears. No more sickness. No more death. Dear mother! Beautiful mother!

Sweet is the slumber beneath the sod
While the pure soul is resting with God.

LIGHT FROM THE ORIENT ON BIBLE TEXTS

The Hittites—Their Influence on the Israelites.

By President J. L. Porter, D.D., LL.D. (Presbyterian), Queen's College, Belfast, Ireland.

The Hittites were probably the most powerful of the primeval nations of Syria, and yet it is only within the last few years they have attracted special attention. The discovery of some strange inscriptions at Hamath, Aleppo, and one or two other places has served to open a new chapter in Oriental history, and to throw additional light on the sacred records. It now appears that the Hittites had a literature and letters of their own, anterior to the Phœnician, and probably as old as the Accadian of Chaldea. This illustrates an incidental note in the fifteenth chapter of Joshua, relative to a Hittite town in the south of Palestine. Of Caleb's conquests we read: "He went up to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher"—that is, "the city of books." It was probably one of those places where the Hittites stored their in the royal palace of Nineveh.

In the tenth chapter of Genesis it is said that Heth was a son of Canaan; but probably the account there given of the origin of nations is to be understood in a geographical rather than an ethnological sense—Canaan being the name of the country, and Heth one of its tribes or provinces. Be this as it may, we find a branch of the Hittites settled in and around Hebron in the time of Abraham. (Genesis xxiii.) They seem to have been a quiet, thrifty people, polite and cultured, accustomed to commercial dealings, and acquainted with the use of money—"money current with the merchant." From them Abraham bought the cave

of Machpelah—to this day one of the most honored shrines in Palestine.

But the main body of the Hittites dwelt in the highlands east and west of the Orontes. The statement of Joshua is clear in describing the land given by covenant promise of Israel: "From the wilderness and this Lebanon even unto the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border." (Joshua i., 4.) The Hittites are seldom mentioned in sacred history; but there are a few suggestive notices indicating their power, wealth, and warlike character. Solomon bought horses and chariots from Egypt "for all the kings of the Hittites" (I. Kings x., 29); and an incidental remark of the historian in II. Kings vii., 6, shows that they were strong in cavalry and war chariots. Solomon introduced Hittite women into his harem; and it would seem that down to a late period the evil influence of the Hittites was felt in Israel. (Ezra ix., 1.)

Recent researches among the monuments and records of Egypt and Assyria have thrown a flood of light upon the history of the Hittites; and the inscriptions which have been discovered show that their language was probably Turanian, and that their system of writing was partly phonetic and partly ideographic. On the monuments of Thothmes III., one of the Egyptian monarchs of the eighteenth dynasty, who lived during the time the Israelites were in Egypt, the Hittites, or Khites, as the name is written, are first mentioned. They are described as "a great people"—chief among the nations of Northern Syria, inhabiting a country between the Orontes and Euphrates, as stated by Joshua at a later period. Thothmes has left the annals of his reign inscribed in pictorial characters on the walls of Karnac; and there he tells of his warlike expeditions into the Hittite territory, and of the immense booty he seized in gold, silver, cattle and slaves. The Hittites are pictured as fighting in chariots, dressed in long robes like the Assyrians, with long beard and curled hair. Among the attendants of the king is one styled "the writer of books," showing the literary tendencies of the people.

One of the great battles of antiquity was fought at Kadesh, on the banks of the Orontes, between the Egyptians and Hittites. The leader of the Egyptians was Rameses II., most probably the Pharaoh in whose reign Moses was born. The story of the battle is contained in a contemporary papyrus still extent, and there are also pictorial representations of it on the walls of Karnac and Luxor. These remarkable records strikingly illustrate the history of Joshua's struggles with the Hittites and their allies half a century later (ch. xi).

Another inscription of the same period, on the walls of Karnac, is even more important, as giving the full text of the treaty of peace drawn up between Rameses and the Hittites immediately after the battle, and as throwing some little light upon the religion of the latter. It mentions Astarte, the chief female deity of the Hittites, whom they worshipped, as did their neighbors in Lebanon and Phœnicia; and it was doubtless partly owing to their influence that her worship was introduced into Israel.

The Hittites exercised supreme authority over Northern Syria until the rise of the Assyrian monarchy; and it would seem, from inscriptions recently discovered, that their influence and literature extended to most of the provinces of Asia Minor. Tiglath-pileser I., the first of his race who crossed the Euphrates, was also the first of the Assyrian kings who turned his arms against the Hittites. The story of his campaign and victories is written on a cylinder of baked clay, found among the ruins of Kaleh Shergat, the ancient Asshur, and now in the British Museum. Soon afterwards the kingdom of Israel was established under David, who made the Hittites tributary, and introduced some of their chiefs into his army—among others the unfortunate Uriah, whose tragic fate forms one of the most painful episodes in Jewish history. The Hittites remained subject to Israel during the reign of Solomon, and were a rich and powerful people. (II. Chronicles

viii., 7; I. Kings x., 29; II. Kings vii., 6.)

In waging war against the Hittites, the Assyrians were gradually brought near the borders of Palestine, and at length invaded the country and overthrew the kingdom of Samaria. After this period the Hittites are scarcely heard of in history, though they seem to have still retained possession of their mountain home east and west of the Orontes; and they were, in all probability, the founders of those remarkable towns and temples the ruins of which are attracting so much attention. There is also reason to believe that the Nusairiyeh and Druzes, who now inhabit the country, are the descendants of the Hittites; and if so, they certainly inherit the leading characteristics of their forefathers—courage, impatience of restraint, warlike feeling, and a love of letters. Their sacred books, containing the mysteries of their religion, are preserved with the most scrupulous care and secrecy, stored up in their places of worship.

We have seen that it was through their wars with the Hittites that the Assyrians were brought into contact with Israel. The result was disastrous. The headquarters of the Assyrian armies were always established at Riblah, on the banks of the Orontes, a strategic point of great importance, commanding the leading roads to Damascus, Palestine and Phœnicia. The coast road through Phœnicia was that along which the Assyrians generally marched against the Jews; and at one point, where it crosses a projecting cliff, at the mouth of the Dog River, successive monarchs have left records of their invasions. Here are no less than six Assyrian tablets, which, though much defaced, may yet be seen to commemorate the expeditions of Pul, Tiglath-pileser II., Shalmaneser, Sargon, and Sennacherib, who in succession, as the sacred writers inform us, invaded Palestine (II. Kings xv., 19; xvi., 7-10; xvii., 3-6; xviii., 9-13; Isaiah xx., 1). Beside them are three Egyptian tablets, two bearing the names of the deities Ammon and Ptha, and the third the cartouch of Rameses II., who, as we have seen, conquered the Hittites; and who, according to Herodotus, left behind him monumental records of his exploits. It is thus that the monuments brought to light by modern research confirm and illustrate Scripture history.

Riblah became a place of sad celebrity in Jewish annals. There Pharaoh-necho encamped after the fatal battle of Megiddo, and gave the crown of Judah to Eliakim (II. Kings xxiii.); there Nebuchadnezzar encamped while his army attacked and took Jesusalem; and there the captive king Zedekiah, after witnessing the slaughter of his two sons, had his own eyes put out.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Joseph Sanderson, D.D., New York.

February 1, Paul at Jerusalem.—Acts xxi., 15–26. **1885.**

The city of Jerusalem, the religious capital of Palestine, has been often described. Its population was principally Jews. Paul is about to visit it for the fifth time since his conversion. He had sad reminiscences of his former visits and sorrowful thoughts of its history, but duty called him there.

I. The completion of Paul's journey. Vs. 15, 16. He has spent several days with Philip at Cæsarea. And now proceeds with all necessary outfit and with the alms contributed by the churches for the poor saints at Jerusalem. Jerusalem was on higher ground than Cæsarea, and distant about three days' journey. Several went with him both as a guard and for the observance of the coming feast. Accommodations were secured beforehand in the house of one who was not a Jew, but a Greek Christian.

II. The reception and the report. Vs.

17–20. This is Paul's last recorded visit. Many had heard him preach, others had heard of him. Many sympathized with him and gathered to welcome him. On the day after his arrival the Church gave him a reception and he, with the deputed brethren, presented the alms—a love proof of the Gentile churches to the mother-church, and a token of their obligation for spiritual blessings. James, the Lord's brother, pastor of the church at Jerusalem, was present with all the other officers. The kiss of peace, the usual Christian salutation in those days, was given, and then Paul opened the proceedings with an address, particularly detailing what God had wrought by him. Who shall oppose him whose work God hath blessed? The assembly thanked God and suspicions of Paul's work vanished.

III. The slanders against Paul. Vs. 20–22. James was probably the next speaker. He gave an account of the views and feelings of the converted Jews regarding the observance of the Mosaic ritual by converted Gentiles. Paul had not put this yoke on the Gentiles, and the Jewish converts were offended that a distinction was made between them, and that Paul's teaching was subversive of the whole Jewish economy. As Paul had come to Jerusalem the multitude of these offended Jews would hear of his arrival, come to see him and an answer had better be ready. This is the gist of James' statement. It shows that there are narrow-minded men everywhere, and enlisted in all good causes.

IV. A plan for refuting slanders. Vs. 23–26. The advice of James under these circumstances is, for Paul to join the four men then with them, who had upon them one of the strictest vows of a Jew, and to do this openly, and in the temple to take the vow upon himself. This would be a public testimony to his earnest desire to give no offence in anything and to his self-denial, for the vow would involve much expense; and to his consistency in doing what was in harmony with a former decision of the Church at Jerusalem. Paul took this advice and literally observed (v. 26) all things that the law regarding the vow enjoined. It is well to yield to the prejudices of others when no principle is involved. The plan was a failure, but it showed a desire for peace. It resulted, however, in bringing Paul to Rome which was for the furtherance of the Gospel.

February 8, Paul Assailed.—Acts xxi., 27–40. **1885.**

Paul had entered upon the observance of what was necessary in the keeping of the Nazarite vow as recorded in the last lesson.

I. The mob. Vs. 27–30. The purification for this vow required seven days. Before these days were ended Jews, probably from Ephesus in Asia where Paul had been, and where these Jews had seen him in company with uncircumcised Gentiles, seeing him now in the temple, supposed he was polluting it, and instigated the people to attack him. The mob laid hold of him with ceremonial evidences upon him, and this was sure to excite the multitude. The call to the Jews as Jews to witness the evidences of Paul's guilt, and moreover the inference of his breach of law concerning Gentiles, in the case of Trophimus, inflamed the passions of the angry multitude. The world notices our company. Such is the mode often of those who are guided by mob law. Paul was dragged out of the temple by these lawless men, who probably intended to take his life; but to do that in the temple would pollute it. To keep the mob out and save the temple from pollution they shut the doors.

II. The rescue. Vs. 31–36. They had been beating him and now they attempted to kill him. The chief officer of the city was notified and came to the rescue with many soldiers. A heathen came to the protection of a Christian. Roman law aimed at justice to every man. The Jewish mob may be made to suffer. The officer suspecting Paul was a criminal chained him and then enquired his crime. No satisfactory answer could be given by the mob. Paul was taken to the castle of Antonia, which was upstairs in a corner of the temple. The rushing mob caused the prisoner to be lifted off his feet as they yelled, "Kill him," etc.

III. Paul's effort at conciliation. Vs. 37–40. When an opportunity was afforded Paul on the stairs, he asked permission to speak to the captain. Paul had probably used the Greek language in doing so. This surprised the captain, as he thought Paul was some low fellow, not familiar with the language of the refined world. He suspected that he was the Egyptian who had given great trouble a few weeks' before, and had been the cause of death to many. V. 39. Paul shows he is a very different man. A Jew and citizen of re-

fined and wealthy Tarsus in Asiatic Cilicia, a seat of learning and an important centre in that part of the Roman empire, He had therefore a real claim upon the Roman authorities for protection. He asks and obtains permission to address these deluded "people" of God, that he might have another opportunity to correct their false views respecting Jesus and His followers. Permission is granted (v. 40). On the steps that led to the Roman quarters Paul found there a pulpit to proclaim the Gospel of the Son of God. With a significant wave of his hand, he pleads for silence and in the mother tongue of the Jews in Judea at that time, he spoke. At the sound of the loved Hebrew, his words went deep into the heart of even this bloodthirsty mob. Paul's pure, earnest, sanctified character had great influence and he was sustained by his love for Christ and his faith in the unseen.

February 15, Paul's Defence.—Acts xxii., 1–21. **1885.**

In the last lesson we left Paul standing on the stairs in the temple leading up to the tower of Antonia. He was about to commence his address to the excited mob in the court below that wanted to kill him.

I. His address. Vs. 1, 2. He appeals to them as "brethren," countrymen and as "fathers," members of the Sanhedrim court. They had a zeal for God and therefore it is in the spirit of Christian gentleness he speaks. He had been suspected of disaffection to the Mosaic law. He was once like them and could sympathize with them. He spoke in the language most likely to win their attention. It was the holy language in which their sacred books were written and in that tongue he was not likely to blaspheme their sacred books.

II. Paul's early training. V. 3. He was a Jew and therefore not such a person as they suspected him to be. His parents were Jews, of the tribe of Benjamin—no proselytes, but pure Hebrews in a direct line from Abraham. His father was a Roman citizen of Tarsus where was located one of the three great universities of the ancient world. He was educated and taught a trade. At twelve years he was sent to Jerusalem where he spent twenty-five years under the teaching of Gamaliel, the most eminent of the Jewish doctors. He shows that he was trained in the strictest sect of the Pharisees, and therefore he understood the law and the doctrines. This should disarm their opposition.

III. His life before conversion. Vs. 3–5. His moral character was marked by the strictest rectitude. He was once just as zealous in their way as they were now. There may be zeal for God without the Spirit of God. "This way" the Christian religion had been hated and its followers persecuted by him with the greatest intensity of feeling. He aimed at putting them to death, and did not exempt even women from the objects of his persecuting spirit. If he could not kill them he imprisoned them. He appealed to the very officers of the temple or their records in the temple for the verification of his words. These officers had granted him letters to go and arrest in Damascus just such persons as those who now accused him of being, and to bring these persons bound to Jerusalem that they might be punished. With all this zeal, he was a great sinner in God's sight.

IV. His conversion. Vs. 6–16. *First* step, conviction of sin. This occurred near Damascus, a city one hundred and forty miles north-east from Jerusalem, at noon, in the year A.D. 37. The accompaniments, a light and a voice. The light was from heaven, brighter than the sun at noon-day. In this light Paul saw Christ. This light showed Paul his own heart, in its corruption and rebellion. The call was the *second* step. Paul fell from the animal he was riding and he heard a voice in the Hebrew tongue repeating his name, and asking him why he persecuted Christ. Christ identifies Himself with His people. (Zech. ii., 8.) Paul questions the unknown speaker before he yields obedience. He asks for more light on himself and his duty. The speaker at once grants it. He is Jesus the despised Nazarene, who shed this light around Paul showing him his guilt. Why do any oppose Jesus? He calls each of us as He called Paul. Paul's companions heard the voice. Many hear the Gospel whose eyes are not opened to see the Christ of the Gospel. The *third* step was obedience. V. 10. He enquires what is his duty. He is now willing to do it and obey his Lord. The voice only told him what he had to do first—the remaining portions of duty would be conveyed through God's own instrumentalities. The *fourth* step, was a great internal conflict. He was blind for three days. V. 11. The world was shut out. The mind turned

upon itself. Could he give up all his earthly hopes? The excitement and outward glory of the vision was past. Now came the quiet struggle and the entrance upon a new career—for what gain? The *fifth* step was help from other Christians. V. 12. Ananias, whom all the Jews knew to be a good man, came to him. Such a man would not have come and identified himself with Paul as a brother, if he were still a blasphemer. The *sixth* step was more light (v. 13). Ananias was the agent in restoring his physical sight and in giving him clearer views of truth and duty. The *seventh* step was a new motive (vs. 1–15). He announced to him his life work. God had chosen him as a witness for Jesus (v. 14), and for that purpose had shown Jesus to him and Jesus had spoken to him. To be a witness for Christ is the duty of all His followers. The *eighth* step was the Confession of Christ in Baptism (v. 16). Having yielded to Christ there should be no delay in performing the first known duty. That is professing Christ before men by baptism. This is God's appointed way. Baptism does not of itself wash away sins, but the gift of God which baptism symbolizes does. The *ninth* step was a life of prayer (v. 16). The Lord upon whom he called was Christ, his appointed Saviour and Master (I. Cor. i., 2). We honor God when we honor His Son. What a changed man Paul was!

V. His life work. Vs. 17–21. Three years after his conversion (Gal. i., 18) Paul returned to Jerusalem, and to show the Jews his respect for the temple and their religion, he resorted to the temple for prayer, and in that act of prayer he asked probably that he might be permitted to do a good work in Jerusalem for Jesus. He saw Christ again, who told him to leave Jerusalem quickly and go to the Gentiles. But he argued with Christ, recounted the evil deeds he had done in Jerusalem and pleaded that he might stay there and work good. But Jesus, his Lord, knew what was best and ordered him to his work among the Gentiles. No argument like Christian experience and this differs in God's children, so far as the methods of converting grace are concerned. No amount of morality exempts from the need of conversion. Each man has his own distinct work to perform and Christ has a work for each.

February 22, Paul Before the Council.—Acts xxiii., 1–11. **1885.**

Paul's address to the mob, recorded in our last lesson, was followed by an attempt of the mob to kill him, by Lysias ordering him to be scourged and by Paul's interposing the question as to the right of scourging an uncondemned Roman. Upon this a council of the chief priests and Sanhedrim was called the next day, and our lesson is Paul's address to that council.

I. Paul commences his address. V. 1. Paul gazes upon the faces of the members of the council to study their characters and feelings. He addresses them as his equals and those who should cultivate brotherly feelings. He asserts that he had lived as a true and loyal Jew. He had a clear conscience. But a conscience to be good must be enlightened by truth and directed by the Spirit. Paul had stated a fact.

II. An interruption—Injustice in a court of justice. Vs. 2–4. The High Priest who was famous for violent and illegal acts, commanded his servants to smite Paul upon the mouth, to show that Paul had uttered false words that could not be tolerated in an apostate. This mode of showing dislike is still common in the East. Paul in defence uttered a prophetic denunciation of punishment which was fulfilled when Ananias perished a few years afterwards in Jerusalem by the daggers of assassins. A hypocrite is "a whited wall." Ananias had violated by his command a Mosaic precept. (Lev. xix., 35; Deut. xix., 17, 18; xxv., 1.) Paul's retort was the language of moral indignation. (Eph. iv. 26.) The audience thought Paul's language impious and contrary to the law (Ex. xxii., 28), and so expressed themselves.

III. A noble apology. V. 5. Paul may not have known for various reasons that the command to smite him came from the high priest, and not recalling his words, regretted that they had fallen upon a successor of Aaron. Paul would not knowingly break any Jewish precept. His answer was Christ-like in spirit. We should respect the office even when we cannot the officers.

IV. A division in the enemy's ranks. Vs. 6–10. Paul perceived that the members of the council were divided in sentiments, and with consummate skill takes advantage of it. The Pharisees believed in the resurrection of the body, the Sadducees did not. Paul declared himself a Pharisee, and that the charge against him

was his belief in the resurrection of the dead. This resurrection was the crown and completion of all Jewish hopes and yearnings; and the resurrection of the dead Christ was the proof of His Messiahship. This announcement of Paul vehemently arrayed the two parties against each other. The scribes who were of the Pharisees and had special charge of the covenants and interpretations of Scripture came to Paul's defence and warned the people that if an angel or a spirit, referring to Paul's account of his conversion, had spoken to him, they should not fight against God in opposing His plan, etc. This decision caused a terrible commotion, during which each party attempted to seize Paul, but the chief captain interfered and led Paul away to the castle. He was responsible for the safety of Paul, as a Roman citizen.

V. Comfort and encouragement in the hour of trouble. V. 11. It was God's time now to appear and speak. This He did the succeeding night by some means. Paul had been for two days in the midst of excitement, may have been much discouraged, and now he hears his Master's animating word bidding him be of good cheer. Paul felt now that he was not alone, that he had the approval of God, that his life was safe, and that he had work for his Master to do. His voice, if not heard again in Jerusalem, the capital of the religious world, would be heard at Rome, the capital of the civil world, where he would build up a flourishing Church, and where after a martyr's painful death, he would pass to his everlasting rest. The severest trials bring often the richest consolations.

Prayer Meeting Service

Prayer Meeting Service.

By Rev. Smith Baker (Baptist).

THE BEGINNING.

In prayer-meetings, as in everything else, a great deal depends upon starting right. In music the pitch is important. I have known a prayer-meeting to begin twenty minutes after the time appointed. I have known the pastor to read a long chapter of thirty-five verses, make a prayer of ten minutes, and then talk fifteen minutes and say the meeting was open (!) It was altogether too much opened! I knew a prayer-meeting to begin by singing: "Look how we grovel here below," and the meeting grovelled.

The leader of the meeting needs to be in trim—full of earnestness, hope, and in a deep, tender, spiritual condition; for the spirit of the leader is contagious. His first words, sometimes the very tones of his voice, give a right start. The leader should come with his heart full. For a prayer-meeting to carry a dull leader is harder than for a leader to carry a dull meeting. It requires ability to lead a prayer-meeting, in particular week after week. Not every man is suited to it, not even every minister, and on this point theological students should be instructed, though, as a rule, theological professors are poor prayer-meeting leaders. Nothing draws out more the executive ability of a man than conducting a prayer-meeting. It will test his promptness and patience and skill—that is, if the minister wakes up to the possibilities. Let the leader, then, be prompt to a minute and begin on time, no matter if he is the only person present. When the hour has come for the meeting to commence, let him begin by reading or praying or singing. Nothing educates people to tardiness so much as an unprompt minister.

And then there is not only promptness in beginning but promptness in manner. There should be no hunting up the chapter and the hymns after the meeting has commenced; chapter and hymns should be all ready in the leader's mind. Slowness and waiting for such little things are to the whole meeting what the dragging of a note is in song. Sometimes it is best to commence the meeting with a service of song of not more than ten minutes—sometimes with a season of a few short prayers—sometimes with the reading of eight or ten verses of Scripture—sometimes with a few remarks from the leader—and some-

times with a little of each of these. Let there be variety in the opening. Let the Scripture lesson be short and the opening remarks short—very short: no twenty or ten minute addresses, not more than five. Hundreds of ministers kill their prayer-meetings by long expositions, or lectures, or exhortation at the opening.

The better way is for the pastor simply to preside, make a brief opening prayer, and not say anything at the beginning of the meeting. His business in a prayer-meeting is first of all to *draw out the brethren and sisters*—to put the laboring oar upon them. He has his chance in the pulpit on Sunday. The brethren should have the first and freshest opportunity in the social meeting. The most of them are common men, with limited culture and unused to logical thinking or public speaking. When the minister spends ten or twenty minutes in unfolding the subject, he too frequently says all the easiest, most practical things, taking the thoughts out of the mouths of the brethren so that they feel there is nothing left for them to say, or, at any rate, that what little they may say will seem so very poor after the preacher's exposition, and hence they are discouraged. Let the minister, therefore, give the brethren the first cutting of the meat. Have it understood that the opening responsibility is theirs, that they can not depend upon the pastor to lead off and, they will gladly fall into line. One pastor, at least, has found it so for the past ten years. If they know such is to be the order they will take it up. Roll the responsibility upon them and let it rest there. Don't take it off!

So much for the opening—promptness, brevity and responsibility. Try it.

CHRISTIAN EDIFICATION

Personal Religion in Relation to General Culture.

By Emilius Bayley, D.D. (Episcopal).

The value of Christian life upon earth depends largely upon the influence for good which it exercises. "Ye are the salt of the earth." "Ye are the light of the world." Now a life tells just in proportion to the power that resides in it. No doubt holiness is power: there can be no spiritual power without it. But knowledge is also power; and sanctified knowledge is the highest form of power known upon earth. The two greatest examples of widespread and lasting influence which the world has probably ever known are found in Moses and St. Paul. But they were both highly educated men; men of powerful and cultivated intellects and possessed of such learning as it had been possible for them to acquire.

Look down the page of Christian history, and ask who were the men whose influence was most felt in their own day, whose influence certainly has been most widely felt in succeeding generations, and you will invariably find that they were the men of sound learning as well as of genuine piety. It must be so. Soundness in learning is opposed to error; as also to all that is light, trifling, superficial, and worthless. In every department of human enquiry it implies the possession of truth; and it is truth which tells. The empire of truth shall one day fill the world.

Experience teaches the same lesson. Whose are the works which most help to form men's minds, to give noble and elevating thoughts, to stimulate and encourage the education of the race? Are they not the works of gifted and cultivated men—of men whose perception of truth was clear, whose grasp of truth was firm, and who possessed the power of expressing truth in forcible, if not in beautiful and attractive language? Nor has sanctified learning yet lost its power. Would that it were more abundant. It is perhaps one of the special dangers of the present day that the calls to active labor are so urgent, that Christian men are not only tempted to rush untrained and ill-furnished into the conflict with evil, but that

they neglect ever after to discipline their minds, and to frequent those fountains of wisdom which are open to them. If the Christian Church is to exercise its legitimate influence in this age of progress, its standard of attainment must certainly not be lowered: the weapons of past generations may have done good service in their day, but we cannot now always depend upon them: we must at least keep abreat of the age, if we cannot hope to lead it; we must remember that godliness is one source, but not the only source of power.

I infer then that there need be no antagonism between personal religion and general culture: on the contrary the alliance between them should be close and and cordial. The aim of personal religion is the formation of Christian character: but character embraces the whole man; and no part of our being can be ignored or neglected without loss ensuing.

This only would I say in conclusion, that we ought to exercise much discrimination in selecting food for the mind. As there is poison in the world of nature, so there is poison in the world of thought. Let your thoughts, wrote St. Paul to the Philippians, be occupied with things true, not with deeds and words of falsehood; things venerable and becoming, not such as are mean, ignoble, and contemptible; things just and righteous, not such as rob God of His honor and man of his right; things pure, not unclean and immoral; things lovely, not hateful; of good report, not scandalous and disgraceful; things virtuous, not vicious; things praiseworthy, not those deserving only of condemnation. "The great exploits and great characters of history; the noble works and self-denying sacrifices of charity; the manly, vigorous exertions of public and private life; the lofty hopes and stirring interests of our country and our time; the great conceptions and glorious words of writers illustrious and immortal; above all, the disclosures of truth divine and eternal made to us in the inspired Word of Revelation—these are the things in which the mind and soul of man ought rather to expatiate. To have the heart pre-occupied with these; to turn to them from petty, paltry, worthless trifles; from idle, scandalous, slanderous tales: from stories probably false and certainly mischevious, is a safeguard such as none can despise who either knows anything of the plague of his own heart, or of the festering sores which are eating everywhere into the body of our social life."

But mental culture, however wisely regulated, must not end with Self. His is a failure "that layeth up treasure for himself, and is not rich towards God:" and may we not add, towards his neighbor also? There is other treasure besides money; and a man may be a diligent student, and yet be living to himself, and to himself alone. The daily hoarding of intellectual stores, the daily revelling in literary pursuits may become the luxury of a refined selfishness. The pursuit of knowledge may be a nobler pursuit than that of pleasure; and the philosopher is at no pains to conceal his contempt for the sensualist; but in either case the motive power may begin and end in Self. Let the student then read with a view to active work in his generation: let him read in order to communicate, to instruct, to influence. Let him read not for himself only, but for others. Knowledge is power; but power is responsibility: "For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more."

The Need of Abundant Life.

By Theodore Monod, D.D. (Independent), Paris.

What do we mean by "deepening of spiritual life"? Not deepening of the life of God, but deepening our hearts to receive more of God. It is said that M. Lesseps talks of deepening the Suez Canal. There is something there which is taking the place of water, and has to be carried off. So we have, as it were, to shovel up the earth out of our hearts, and God will help us to do it. Then they will be deeper. Then, too, light, and love, and joy, and God can flow into them with a mightier and deeper current. All the stones hindering this must be thrown away. Each one, for himself, has to see

what it is that prevents the life of God from flowing through his soul freely.

We need it for ourselves; we need it for others; we need it for the Church. We speak of the prosperity of the churches, and we have it at heart. But no amount of alteration of forms, or methods, will give prosperity to the Church if we have not spiritual life in abundance in every member of it. We want union in the Church. But we may have meetings to promote this, reports, addresses, etc., and it all will be to no purpose, unless there is plenty of spiritual life. When they are thus full of life, Christians do not think about their differences. They will not fight when full of spiritual life; minor differences are lost sight of; all mention of them seems beside the point then. That was a good illustration used by the writer who compared our denominations to the little pools on the sea-shore, standing each one alone, and shut off from all others, when the tide was out; but when the tide came in they were all filled up, and the fish could swim about from one to another. We will love our own Church, and do more for it than for others; but we will also love all the brethern.

Then, as to the question of religious knowledge. We are bound to advance in knowledge, and intelligence of the Bible. This is the first condition of spiritual life. But to search after knowledge without having life would be as absurd as it would be for a man who wanted to know about animal life to begin by killing the animals, to dissect them. We cannot understand what the apostles mean without having life. What can a dead Church teach us of theology? If we want to advance, we must be full of the life of God. We shall then love one another, and understand each other, and work together, and be ready to give up whatever we may find out to be wrong, and realize that we are "one body," and members one of another.

Also, for the sake of the world we need this abundance of life. When the world sees us half-alive (and half-alive means half-dead), without any energy or joy, how can it be drawn towards Christ? They say: If that is Christianity, we will have none of it. Take the case of our young men who are drawn by the world. It is full for them of all that is bright; full of apparent life and motion. And if they do not see in us abundance of life, power, and happiness, will they be drawn? Surely not.

Nothing attracts the young so much as life. Children will rather have a live mouse than a stuffed horse.

Numbers of great questions resolve themselves into the deepening of spiritual life. Take the cry of the poor at the present day. It is truly said that the remedy is to bring them to see a new ideal of life, and how they may realize it. I was in the inquiry-room at one of Mr. Moody's meetings not long ago, and there a man told me he had been converted in another Mission nine months ago. I asked him, "What has Christ done for you?" "Oh, a great deal," he replied; "and not for my soul only, but for my body too. He has given me a new heart and a new coat, and I am happy in my home. My wife and brother are converted as well." Before his conversion this man was a drunken blasphemer. Don't you see that that man can take care of himself now, because Christ takes care of him? But by whom was he reached? By living Christians; so you see how deep spiritual life solves that question.

You want to bring up your family for God. You want your sons and daughters to be as godly as your father and mother were; it may be you are sorrowing because piety is dwindling down and becoming less and less with each generation. Have abundance of spiritual life. Come and ask Christ to give it you, out of His fulness, and your children will perceive and feel it.

Finally, we need this life not only for ourselves, not only for the Church and the world, but first of all *for God Himself*. How often we leave God out of sight as we look over the list of our motives! If we have abundance of life, we enable God to show what He can do. If we have it not, it is as much as to say we will not let God glorify Himself through us. But if we wish for it, we have only

to ask God to take every hindrance out of the way. We have an instinct within us that, if we are to possess it, the self-seeking life must end. If the life of God comes in, the life of self cannot continue. This fulness of life is a life which has God for its object, comes from and flows towards Him, transforming us into the likeness of Christ, not by destroying our personality, but by bringing heart, body, and mind, into fellowship with Him.

HELPFUL HINTS FOR WORKERS

How to Promote Revivals.

By D. L. Moody (Congregational).

First we must believe in revivals. I do not see how any one who reads the Bible can say one word against revivals. Why, look at the great revivals in Moses' time, and those under Joshua and David and Josiah. Think of the great gathering that Ezra had, when all the people stood in the street all day for a revival meeting. Moreover, every denomination that I know anything about is the result of some revival. The Episcopalians say they are apostolic. That takes them back to Pentecost, when three thousand were converted in a single day. The Lutherans proclaim in their very name the great revival under Luther. The Quakers sprang from the revival under George Fox, the Methodists from that under the Wesleys; and more than that, four-fifths of the names on the church rolls to-day are those of persons converted in a revival. They make the best workers. They are more likely to hold out. A man converted and entering a cold church is like a baby thrown into a snow-drift. But in times of revival the church is warm, ready to receive the new-born souls. I don't believe in spasmodic efforts, when the church rouses for a few days, only to go back to sleep for a year or five years; but God has His special harvest seasons in nature—why not in grace? The longer I live the more I believe in revivals.

But second, we must get things out of the way for a revival. When the Saviour came of old, John cried, "Prepare ye the way of the Lord." I believe that in many places the Spirit of the Lord is grieved and His blessing is withheld, simply because we crowd Him out of our churches. We hold meetings during the Week of Prayer, and Christians are getting warmed and revived, and the hearts of sinners are melting, but the moment the week is over we clear the way for the sociables and lectures and concerts, things which distract the minds of the unconverted, and scatter their serious thoughts. Shall it be so in your churches this winter, brethren? Will you gratify the eyes and ears of the people around you without making one earnest effort to save their perishing souls? How important it is that the meetings should be continued, that room should be made for the Lord to work. What a wave of blessing would sweep over this country if our churches would all agree to let all these things go this winter, and give themselves with all their might to the work of saving souls?

And third, if we want a revival in our churches, we must pray for it. It isn't great preaching that we want, brethren, so much as it is great praying. The work is the Lord's, not man's, and if Gabriel were to preach to a church six months, not a soul would be revived, not a sinner would be converted without the Holy Spirit. All our quickening must come from His blessed presence and power. And the earnest, important prayer of one person, one poor humble brother or sister who will not let God go without an answer, may call down the blessing. One of the first series of meetings I ever attended was started by a poor, sick man, who, lying flat on his back, became so exercised over the condition of the church that he could not rest. The church was dead, and the young folks around all un-

saved. He sent for the brethren of the church, and entreated them to pray for a revival. But they were too cold and too much wrapped up in the world. Then he sent for the sisters and begged them to pray, and at last a few of them did so. The Lord revived their hearts. Others were added to them, and when I came they had been before God many days entreating for a blessing. The first night I preached, all was cold. It seemed like beating the air. But that night at midnight the son of one of the elders came down to his father's room, crying out, "Father, pray for my lost soul." The Lord came suddenly to His temple, and we had a great blessing. Now, is there any one so weak or humble that he or she can't do as much as that sick man did? You can pray yourself, and perhaps you can get some one else to unite with you in prayer, and the Lord will add to your numbers and your own souls will be received. And once let the church be set on fire of God and there will be no trouble about the unconverted. Red-hot coals will kindle a fire wherever they fall.

But, fourth and last, not only pray for revival, but work for it. Many folks act as if the verse in the Bible were, "Let him that heareth *pray* come." They pray for their friends, their children—they have prayed for them for years, but they have never *said* come. "Let him that heareth *say* come." How many men in any city to-day only need an invitation to bring them to Christ! How many mothers have talked to their children about their behavior, their dress, their studies, but never one word about their immortal souls! "Ah," you say, "I can't talk to them when my own life is so inconsistent!" And that is true. The less any Christian indulging in known sin says about religion the better; but that does not lessen, it only increases our responsibility. It is as if a father should command a child to do something, and the child should tie up his own hands and say: "Father, I can't." Come out from that sin—from all sin—for the sake of the souls who are stumbling over you into perdition. Don't wait a moment. Go to them and confess your unfaithfulness, and ask them right then and there to come to Christ. Would not the Spirit use such a witness as that would be?

Brethren, we have this matter of a revival very largely in our own hands. God is ready—are we? Do we really want a revival more than anything else in the world? Are we praying for it? Are we determined to pray for it until it comes? Are we living such lives that God can hear us? "If I regard iniquity in my heart, the Lord will *not* hear me." Are we saying, "Come," as well as praying it? The Lord help us all prepare the way of the Lord, that He may come among us in prayer!

Watch for Opportunities.

By Rev. C. Balley (Independent), England.

Watch for opportunities; if you do this you will not watch in vain. Every day you may make some life brighter by your loving ministrations. Every day you may speak some comforting word, some cheering portion of Scripture, which shall help lighten the burden of some weary heart. Every day you may seek to win some soul to Christ, and pray for the coming of His kingdom. None is so desolate but there are some within the reach of his influence. None is so feeble but he may use that most powerful of all weapons—prayer. None so obscure but he may plead with the King of kings for the multitudes who are rushing headlong to ruin.

Watch for opportunities of usefulness as those who watch for the morning. Watch with consistency of character, that men may see that you mean what you say; that you are in earnest in what you do; and that they may be led to Jesus by your loving and holy example.

A Christian, an eminently holy man, was very much owned by God in the conversion of souls by improving time and in casual conversation on good things. He was asked how it was that his efforts were so much blessed. He replied, "I am always upon the lookout for opportunities to speak a word for my Master, and then seek faithfully to improve them when they

offer themselves." He who desires to do good will never be long without an opportunity to do it. Every opportunity is a fresh call from God to renewed effort, and should be received with thankfulness, embraced with eagerness, and improved with diligence, for there is no time to be lost, and "the King's business requireth haste." No man can be so vile as to lose all claim to Christian effort; for if a man be neglected and left without rebuke or instruction, how can it be expected that he will repent and believe?

Who can tell how much may be done by a single word? If the heart be filled with the love of God, what is there we shall not be willing to do to lead those who are straying amidst the allurements of the world, vainly striving to quench their thirst at broken cisterns that can hold no water, to find that peace in Jesus which He alone can give? To every one there comes some time, some opportunity, of doing good to some erring neighbor or friend. Out of the fulness of a loving heart we should bear our faithful testimony to them.

This is our privilege as well as our duty. As Christians we have been called to a high station, that others through our mercy may find mercy. "As ye go, preach." "Let him that heareth say, Come." As Andrew told Peter, Philip told Nathaniel, and the woman of Samaria told her neighbors where they had found the Messiah, so should we, who have found Jesus, go and bear good tidings to the lost. For if we hold our peace mischief may befall us.

To postpone the duty from the expectation of some more favorable opportunity of doing it, involves the awful possibility of not doing it at all. The plea may be, "Another time will do as well as the present;" but you may be removed from those whom you intended to benefit; or Death, who never waits for anyone when he receives the commission, may step in between you and the object of your solicitude, and the opportunity of doing him good may be gone forever. Then how painful the reflection, that you once had the occasion of usefulness, but you let it go. Delay not till to-morrow, what you may do to-day. A good work may now be in your power; make haste and do it, lest the time be gone, and others by your example be discouraged, and hindered from what they intended to do.

Mission Fields

Progress of Christian Missions.

By W. W. McLane, D.D. (Congregational), Connecticut.

The work of missions in the present century corresponds somewhat at least to the opportunity which God has given to the Church. At the beginning of the present century there were but six Protestant missionary societies in the world; now there are seventy-five societies; and if to these, various local societies and Bible societies be added, the number would exceed two hundred. These seventy-five societies support upwards of 3,000 ordained ministers, and more than 2,500 ordained native preachers. They support upwards of 2,600 teachers, and more than 21,000 native teachers. The total number of laborers is about 20,000, or about one and three-fourth times the number of ordained ministers in the Methodist Episcopal Church of the United States, North and South, and about one and one-half times the number of Baptist ministers in the United States. What an army for Christ and His cause! What work they may do in the next fifty years! What a grand beginning has now been made in winning the world to Christ! The number of ordained missionaries, including native ministers in foreign lands, is about double the number of Protestant Episcopal ministers in the United States, about one and one-half times the number of Congregational ministers, about equal to the num-

ber of ministers in the Presbyterian Church North, and the membership of the churches in heathen lands is in the same ratio. That is the churches now existing in heathen lands would make a denomination equal in numbers and ministers to the Presbyterian Church, equal to twice the Episcopal Church. This comparison will give some idea of the greatness of the work already accomplished, and of the strength of the Church now existing in heathen lands.

Ten years since, upwards of three hundred islands of the Pacific had abolished heathenism, and more than five hundred thousand of their inhabitants had been virtually Christianized. Japan and China, both recently opened, are in a most hopeful state, and the late Chunder Sen said, "The spirit of Christianity has pervaded the whole of Indian society." At the late meeting of the American Board in Columbus, O., a speaker said in the year 1878 alone 60,000 persons were brought to Christ through missionary effort; and the report of one of the secretaries of the Board showed the most encouraging fact that out of 293 churches under the care of the Board 139 are now self-supporting. No one can review the history of missions in this century, and contemplate the glorious results and the grand opportunity of the present, without concluding that God's command to the Church to-day is, "Go forward." After a battle, near the close of the late war, General Sheridan sent this dispatch to General Grant: "I think Lee will surrender if we push things." General Grant forwarded the dispatch to President Lincoln. The President with wonted brevity replied, "Push things." The result is known. With a like spirit and effort on the part of the Church now the strongholds of evil will ere long surrender, and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

Missions in China.

By Murray Mitchell, D.D.

There exists in the great empire of China a state of things most remarkable and encouraging. For example, China is now thrown open to secular and religious enterprise. It was too long looked upon as an impenetrable rock, and the almost despairing cry was—"O rock, rock, when wilt thou open?" But now, at the treaty ports, and for thousands of miles in the interior, the way is open both for the trader and the missionary. Missionaries who knew China twenty years ago are astonished at the change.

Again, the success attending Christian effort has been very great. The membership of the various native congregations is not under twenty or twenty-five thousand. The native pastors and teachers have in many cases been distinguished for piety, ability, and usefulness. Christian schools have been largely established. Books literary, scientific, and religious have been prepared, which have been widely circulated and noticed in the highest quarters. The books and daily papers published by foreigners in the Chinese language are read by great numbers.

We are called on to avail ourselves of this vast alteration that has taken place in the Chinese empire, and use it for the glory of God and the good of men. A vast extension of Christian work of all kinds is imperatively called for: more missionaries, European and native; more female laborers; more teachers, new schools, more books. Some would say that the last—the books—are especially required.

Further, I feel bound to mention the need of more of union and co-operation among the Missions. Let me quote the words of a venerable missionary, who had been more than forty years in China, Mr. Muirhead, of Shanghai: "It is my decided conviction that greater union and co-operation on the basis of the Evangelical Alliance is absolutely necessary for the efficient conduct and extension of missionary work in China." I am sure my friend does not mean to imply that there is any want of brotherhood and sympathy among Protestant missionaries in China; nor have we reason to say that there is less need of union and co-operation in other lands than there is in that particular field. He asks whether the Evangelical Alliance can do anything towards securing the union which he so earnestly longs for.

BEAUTIFUL THOUGHTS

If God be our guide, He will be our guard. —*M. Henry.*

Night brings out stars as sorrow shows us truths.—*P. J. Bailey.*

Life should be a constant vision of God's presence.—*A. Maclaren.*

Let us learn upon earth those things which call us to Heaven.—*St. Jerome.*

Holiness, as well as pardon, is to be had from the blood of the cross.—*Berridge.*

The Scriptures were written not to make us astronomers, but to make us saints.—*Matthew Henry.*

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—*George MacDonald.*

God sometimes washes the eyes of children with tears in order that they may read aright His providence and His commandments.—*Dr. Cuyler.*

I have four good reasons for being an abstainer—my head is clearer, my life is better, my heart is lighter and my purse is heavier.—*Dr. Guthrie.*

It is disowning my belief, wronging my soul, and giving the lie to God, to think but for a moment, that His mercy in Christ is not above all my sins.—*Rev. T. Adams.*

Receive Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which He must be excluded.—*John Flavel.*

How shall we dare to behold that holy face that brought salvation to us, and we turned away and fell in love with death, and kissed deformity and sin?—*Jeremy Taylor.*

I very often think with sweetness, and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by Him through the wilderness of this world.—*Jonathan Edwards.*

Heart work must be God's work. Only the great Heart-maker can be the great Heart-breaker. If I love Him my heart will be filled with His Spirit and obedient to His commands.—*Baxter.*

There is blessed peace in looking for nothing but our daily task and our portion of Christ's cross between this day and the appointed time when we shall fall asleep in Him. —*Bishop Wilberforce.*

Apart from Thee all gain is loss,
All labor vainly done;
The solemn shadow of the cross
Is better than the sun.
—*Whittier.*

It is a shame for a rich Christian man to be like a Christmas box that receives all and nothing can be got out till it is broken in pieces; or like unto a drowning man's hand that holds whatsoever it gets.—*Dr. John Hall.*

If sorrow could enter heaven, if a sigh could be heard there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities, for time spent in neglect of God which might have been spent for His glory.—*Payson.*

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus, raises the heat of the soul's affection toward Him.—*Spurgeon.*

To run a few steps will not get a man heat, but walking an hour together may; so though a sudden occasional thought of Heaven will not raise our affections to any spiritual heat, yet meditation can continue our thoughts and *lengthen our walk*, till our hearts grow warmer. —*Richard Baxter.*

Rest and be silent! For faithfully listening,
Patiently waiting, thine eyes shall behold
Pearls in the waters of quietness glistening,
Treasures of promise that He shall unfold.
Rest and be silent, for Jesus is here,
Calming and stilling each ripple of fear.
—*F. R. Havergal.*

Nothing like one honest look, one honest thought of Christ upon His cross. That tells how much He has been through, how much He has endured, how much He conquered, how much God loved us, who spared not His only begotten Son, but freely gave Him for us. Dare we doubt such a God?—*Charles Kingsley.*

I find these two truths a stay to my soul: the efficiency of the atonement, and the stability of the promise. Just now this seems my all, and enables me to look up to God as my father, although I am His sorrowing child; for as I think of my sins and sinfulness, it almost seems as I must sorrow even in the land where sorrow shall be no more known.—*Evans.*

Give me these links: first, sense of need; second, desire to get; third, belief that God has in store; fourth, belief that, though He withhold for a while, He loves to be asked; and, fifth, belief that asking will obtain—give me these links, and the chain will reach from earth to heaven, bringing heaven all down to me, or bearing me up into heaven.—*Dr. Guthrie.*

62. The Best Insurance.—Ps. xxxvii., 25.

The seed of the righteous are included under the ægis of divine protection. It is here that the Christian holds, as it were, an ordinary life-policy in Christ. Such a policy is taken out for the benefit of those who may remain when we are gone. It is a provident laying-by for the future. We do much as the Arabs, who travelling in the desert, bury water in certain fore-planned places, that those of their tribe following may find welcome refreshment. —*Rev. Waldo Massaros.*

63. A Seasonable Word.—Prov. xv., 23.

One day as Felix Neff was walking in the city of Lausanne, he saw a man whom he took for one of his intimate friends. He ran up behind him, tapped him on the shoulder and asked, "What is the state of your soul, my friend?" The stranger turned; Neff perceived his mistake, apologized and went away.

A few years after a stranger came to Neff, saying he was greatly indebted to him. Neff did not recognize the man, and begged him to explain. The stranger replied, "Have you forgotten an unknown person whose shoulder you touched in the street in Lausanne, and asked 'What is the state of your soul?' It was I, your question led me to serious reflection, and now I trust it is well with my soul."

64. The Besetting Sin.—Heb. xii., 1.

A gentleman was walking on the Parade at Llandudno and was watching a pretty little vessel with its white sails shining in the sunlight. "How is it that this ship does not seem to be moving?" he said to a seaman standing by; "her sails are spread, and there is plenty of breeze, but she seems to make no progress." "She's anchored, sir; she's anchored!" replied the sailor. "That's just how it is with many of us," said the gentleman, in answer; "there is everything to help us on in our heavenward journey, but we can make no progress at all because we are anchored to something here on earth—some sin indulged in, or some wordliness we cannot give up." Yes, that's the secret; we are anchored.

65. The Burden Bearer.—Ps. lv., 22.

In the summer of 1879 I descended the Rhigi with one of the most faithful of Swiss guides. Beyond the services of the day, he gave me, unconsciously, a lesson for life. His first care was to put my wraps and other burdens upon his shoulders. In doing so he called for all; but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movement; but still I would not give them up until my guide, returning to where I was resting for a moment, kindly but firmly demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction, he led the way. And now, with my freedom, I found that I could make double speed with double safety. Then a voice spake inwardly: "O, foolish, wilful heart! hast thou, indeed, given up thy last burden? Thou hast no need to carry them." I saw it all in a flash; and then, as I leaped lightly from rock to rock down the steep mountain-side, I said within myself: And ever thus will I follow Jesus, my Guide, my Burden-bearer. I will rest all my care upon Him, for He careth for me.—*Sarah Smiley.*

66. God's Saving Truths.—Rom. i., 16.

A North-American Indian was asked by a European the means by which he and his red-skinned brethren became Christians. The answer was after the following fashion: "A preacher came once, and desiring to instruct us, began by proving that there was a God. On which we said to him, 'Well! and dost thou think we are ignorant of that? Now go again whence thou camest.' Another preacher appeared by and by. He said, 'Ye must not steal, ye must not lie, ye must not kill, ye must not drink too much.' We answered him. 'Fool that thou art! Dost thou think that we do not know that? Go and learn it first thyself, and teach the people that thou belongest to, not to do those things. Who are greater drunkards, or thieves, or liars than some of thine own people?' Then we sent him away also. Some time after this, Christian Henry, one of the Brethren, came to me in my hut, and sat down by me. The contents of his discourse to me were nearly these: 'I come to thee in the name of the Lord of heaven and earth. He acquaints thee that He would gladly save thee, and rescue thee from the miserable state in which thou liest. To this end He became a man, hath given His life for mankind, and shed His blood for them!' Upon this the missionary lay down on a board in my hut, and fell asleep, being fatigued with his journey. I thought within myself, what manner of man is this? There he lies and sleeps so sweetly. I might kill him immediately and throw him out into the forest, and who would care for it? But he is unconcerned. However, *I could not get rid of his words.* They continually recurred to me, and though I went to sleep, I dreamed of the blood which Christ had shed for us. Thus through the grace of God, the awakening among us took place."

MONTHLY SURVEY

Seven hundred out of 2,141 missionaries sent out by the Moravian Church have died at their post.

It is figured up that the drink bill of Tennessee is $2,000,000 more than the value of the entire wheat crop of the State.

There are 11,000 saloons in Berlin. The *Gazette* of Cologne says that 10,000 persons die of delirium tremens every year in Germany.

Nineteen years ago there were only ninety-one Christian missionaries in China, now there are four hundred and twenty-eight of whom a hundred are single women.

The Free Church of Scotland has established a new medical mission in the Holy Land; the headquarters are to be at Tiberius and it will be called the Sea of Galilee Medical Mission.

There are at present in Lisbon seven native Protestant congregations—one Presbyterian, two Independent, and four Episcopal. In Oporto there are three—one Methodist and two Episcopal.

Six papers are published at Beirut; 200,000,000 copies of the Bible in Arabic have been circulated among the Moslems; 150,000,000 people speak the Arabic language; 70,000 cases have been treated in the Syrian Medical Mission.

Large numbers of the Esquimaux, it is said, are leaving their native land and settling in Alaska. The Moravians, who have so long and so nobly cared for the spiritual interests of Greenland, are taking steps to follow these emigrants to their new sphere and to provide them with Gospel privileges.

BOOK DEPARTMENT, Etc.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE OLD TESTAMENT STUDENT, DECEMBER, 1884. The Value of the Old Testament for the Work of the Pastor, *Prof. S. Burnham.* Matter—Eternal or Created? *Prof. J. P. Landis, D.D.* Gains and Losses of Modern Biblical Criticism, *Rev. A. A. Pfanstichl.* Studies in Archeology and Comparative Religion, *Rev. J. A. Smith, D.D.* The Explanation of Numerical Difficulties, *Prof. T. J. Dodd, D.D.*

THE BAPTIST QUARTERLY REVIEW, OCTOBER, NOVEMBER, DECEMBER, 1884. Life and Death in the New Testament, *Rev. John Greene, A.M.* The Exegete and the Theologian, *Rev. W. H. H. Marsh, D.D.* Luther as a Bible Translator, *Dr. Edward Rheim.*

THE MISSIONARY REVIEW, JANUARY, FEBRUARY, 1885. Ceylon and its Missions. Bishop Taylor and his Transit Fund. The Evangelical Alliance at Copenhagen. Inter-Seminary Missionary Alliance, Foreign Missions in 1883-1884. Evangelistic Work among the old Armenians. Zenana Work in the Kolapoor Mission. Field Notes. Africa.

THE QUIVER, JANUARY, 1885. Truths for the Times—Talking, *Rev. J. Hiles Hitchens, D.D.* The Mysteries of Revelation and of Nature, *Rt. Rev. H. Cotterhill, D.D.* Sunday Thoughts in Other Lands, *Rev. John Stoughton, D.D.* The Cedars and the Candlesticks, *H. MacMillan, D.D.*

THE ENGLISH ILLUSTRATED MAGAZINE, DECEMBER, 1884. Thomas Gainsborough, R. A., *J. Comyns Carr.* A Christmas-tide in the Khyber Pass, *Archibald Forbes.* Our Mission to Abyssinia, *F. Villiers.* The Family of Adventurers—the Spozas of Milan, *C. F. Keary.*

LIPPINCOTT'S MAGAZINE, JANUARY, 1885. On this Side, *F. C. Baylor.* Merry Christmas, *Emily F. Wheeler.* The Premier of Canada, *James Macdonald Oxley.* Rome and the Campagna, *Dwight Benton.* The Bismarcks, *G. Von Stärke.*

THE POPULAR SCIENCE MONTHLY, JANUARY, 1885. Agnostic Metaphysics, *Frederick Harrison.* Last Words about Agnosticism, *Herbert Spencer.* Studying in Germany, *Prof. H. M. Kennedy.* State Usurpation of Parental Functions, *Sir Aubernon Herbert.* Bloody Sweat, *J. H. Pooley, M.D.*

THE CENTURY ILLUSTRATED MONTHLY MAGAZINE, JANUARY, 1885. Recent Architecture in America—Churches, *Mrs. Schuyler Van Rensselaer.* Edward Everett Hale, *William Sloane Kennedy,* Christianity and Popular Amusements, *Washington Gladden.* The Freedman's Case in Equity, *George W. Cable.* Recollections of Foote and the Gunboats, *James T. Eads.* Operations of the Western Flotilla, *Henry Walke.* Natural Gas Wells, *J. D. Daugherty.* Our Church

Club, *Julia C. R. Dorr.* Church Music—A Voice from the Organ Loft, *Edward Witherspoon.*

THE NORTH AMERICAN REVIEW, JANUARY, 1885. Vituperation in Politics, *Bishop T. D. Huntingdon.* The Reunited Union, *Henry Watterson.* William Herschel's Star Surveys, *Richard A. Proctor.* Socrates, Buddha and Christ, *W. L. Courtney.* The Increase of Wealth, *Michael G. Mulhall.*

THE HOME BEYOND; OR, VIEWS OF HEAVEN, AND ITS RELATION TO EARTH, by over Four Hundred prominent Thinkers and Writers. By Rt. Rev. Samuel Fallows, D.D. New York: E. B. Treat. Price, $3.00.

The collection of the best thoughts of four hundred of the best thinkers on any subject would be a production of immense value; but when the subject is of paramount interest to every human being, such a collection becomes invaluable. In this beautiful volume of over 500 pages are gathered the choicest literary gems that can be found in the English language upon the Beautiful Home for which every heart longs and which every Christian shall hereafter enjoy. The work shows great research, excellent taste, good judgment and a pious heart. The prose and poetry which fill its pages like "ingots of gold and wedges of silver," are displayed and offered for the enrichment of all who are seeking such treasures. The volume is handsomely bound in cloth and gold, illustrated with fifty-four beautiful engravings, comprising portraits of eminent ministers or authors, views of noted churches, biblical scenes, etc. There is a complete list of the authors and writers quoted, a general index where every thought is itemized, and a capital portrait of Bishop Fallows as a frontispiece. The *crême de la crême* of all that has been written on, or whatever pertains to, heaven is here.

PERSONAL CHRISTIAN LIFE IN THE MINISTRY. Three Lenten Lectures in the General Theological Seminary, 1883. By T. D. Huntington, D.D., Bishop of Central New York. New York: James Pott & Co.

These lectures are published at the request of the students before whom they were delivered. They magnify the necessity of holiness of heart and life in all who would seek the gospel ministry, are full of searching truths and should be extensively read and pondered by all who are put in trust as ambassadors for Christ.

A CRITICISM OF THE CRITICAL PHILOSOPHY. By James McCosh, D.D., LL.D., D.L. New York: Charles Scribner's Sons.

In this little treatise two noted metaphysicians, James McCosh and Immanuel Kant, are seen crossing swords. The first a native Scotchman, the second one by descent. The former found a field of labor in America in this century, the latter a field in Germany in the last. They have both tinged mental science with their views. Both have displayed great positiveness in their teachings, and as their keen blades here cross the flash of fire is seen. President McCosh, however, has the advantage as he is still living, while his antagonist has been dead for more than three-quarters of a century. We shall gain by reading this pamphlet some of the lessons which may yet be taught in a Scoto-German-American School.

A RED WALL-FLOWER. By the author of "The Wide, Wide World." Robert Carter & Brothers, 530 Broadway, New York. Price, $1.75.

The story of this book is based upon facts and illustrates the feelings that are sometimes excited between persons of different religious denominations. The scene is laid in a Connecticut village; vivid descriptions of New England life are woven into the tapestry of the narrative and warm touches of kindness, love and religion light up every page. The reading of such stories leaves upon the mind no slimy trace of the serpent, but fills the cells of thought with the aroma of goodness.

SHADOWS. Scenes and Incidents in the Life of an Old Arm-Chair. By Mrs. O. F. Walton. Robert Carter & Brothers, New York. Price, $1.50.

An old arm-chair is here made to record the way in which bright homes are darkened, turned into scenes of misery and poverty and broken up, by indulgence in strong drink and other vile habits; and how homes are rescued from poverty and misery by industry, sobriety and godliness and made types of the Home beyond. This "Old Arm-Chair" should have a place at every fireside.

THE SHOES OF PEACE. By Anna B. Warner. Robert Carter & Brothers, New York. Price, 75 cts.

The importance of the gospel sandals is admirably depicted in this charming little book. What these shoes are, how used and how profitable to all who have them, will be learned by the perusal of these pages.

BIOGRAPHICAL ESSAYS. By F. Max Muller, K.M. New York: Charles Scribner's Sons. Price, $2.00.

The seven notable men whose lives are sketched in this volume were representative men in the department of literature or religion which was respectively taught and advocated by them. Some of them are but little known to the general reader, but each was a marked man in his day and sphere, as the very recital of their names will testify. Rajah Râmmoheen Roy, Keshub Chunder Sen, Dayânda Sarasvatê, Bunyéu Nanjeo, Kenjin Kasawara, Mohl, Kingsley. The horizon of knowledge will be widened to many readers by the perusal of these deeply interesting biographies.